

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., January 26, 1922.

New Series Volume XXIV No. 4

SOUTHERN BAPTISTS CALLED TO PRAYER

After a day of conference and prayer in Nashville, the Conservation Commission would send forth to the Baptist brotherhood of the South the following message:

It is an hour of tremendous meaning for Southern Baptists. Our present supreme concern and responsibility are for the continuing and ultimate success of the 75 Million Campaign. Above all things we need the anointing and power of God's Spirit for renewed effort, for sacrifice, for wisdom, and for self forgetting consecration to his cause. We would lay upon the hearts of pastors and people everywhere the urgent necessity for prevailing prayer. Assured that He approves our efforts by a thousand promises, commands and assurances in His Word, let us call upon Him unceasingly. Let us seek to renew our vision and our strength. Let us strive to share in a new measure His mighty passion for a lost world. Let us ask Him for grace to do, to dare, and to suffer. Let us lay hold of the task before us with unconquerable faith. As we look ahead to the meeting of the Jacksonville Convention, let us be steadfast on the way to the goal, willing to pay the price of success at any cost, committed utterly to His will, bold to claim the Victory in advance, according to His Word: "This is the victory that hath overcome the world, even our faith."

In behalf of the Conservation Commission,
L. R. SCARBOROUGH,
E. Y. MULLINS,
GEO. W. TRUETT.

FROM NEW ORLEANS

Dr. B. H. DeMent, President of the Baptist Bible Institute, attended the meeting of the Conservation Committee, in Nashville, this week.

Dr. L. T. Hastings, assisted by Doctors DeMent and Denham, ordained five deacons, at Coliseum, the third Sunday in January. We are glad to see this old church falling in line on this great Baptist custom.

The Special Mid-winter Schools, at the Baptist Bible Institute, begin January 24th. Secretary Mosely, of Louisiana, will co-operate with Professor Crutcher in conducting these Special Schools. Many of our young people, throughout the state, should attend this Bible Conference. \$27.00 will defray all expenses.

Dr. Geo. H. Crutcher.

I can do all things through Christ which strengtheneth me.

The appeal is renewed for clothing to be sent to Russia. Get tags with shipping directions from Miss M. M. Lackey.

Pastor C. H. Webb has resigned at Oil City, La. He is a Mississippian and could doubtless be induced to return to the state. He has done good work in Mississippi, Texas and Louisiana.

ABBA FATHER Alice Abbott Shaw

Earth is sweet to me, my father,
But now heaven is sweeter far;
Home and friends are dear, but Jesus
Is much dearer than they are.
Take me when Thou wilt, Father—
O enfold me to Thy breast,
For I am so faint and weary
And I long for Thy sweet rest.

If, within my fragile form, I
Bear the stamp of gruesome death;
If I shall be rudely stricken
By the fierce Destroyer's breath:
Be Thou always near me, Father,
Hold my hand within Thy hand,
Till I shall have crossed the portals
Of Thy blessed promised land.

Shouldst Thou spare me 'till my ringlets
Sprinkled are with snow of years;
If Thou wilt mine eyes now youthful,
Shall be dimmed with bitter tears;
Be Thou always near me, Father,
With Thy soothing voice divine.
Bend unto my ear and whisper,
Softly, gently, "Thou art mine."

When my shattered heart-strings quiver
In the throes of fruitless pain,
If I shall then still be heedless
And my chastenings are vain:
Then, in love and tender pity,
Humble Thou my wayward heart.
Grant this I may love Thee, Father,
And may see Thee as Thou art!

Here on earth, Thy love hath blest me,
For I have Thy peace divine.
All the riches of Thy kingdom,
And Thy blessings now are mine.
And I'm happy—yes, I'm happy,
Thou the clouds are falling fast,
For I know my God ordains it,—
He will keep me to the last.

Be my years of glad fruition,
Or of hopeless, useless toil;
Fall my seed in happy gardens,
Or on stony, mountain soil:
I would ever do Thy bidding,
I would know Thy holy will,—
Let me rest beneath Thy shadow,
Let me call Thee, "Father", still!

Special programs for R. A., G. A., and Sunbeam organizations will be sent out this week. These come in answer to calls for more programs than are given in Royal Service. After you have used them, let us hear from you.

The church at Sumner has called Rev. J. A. Barnhill of Rolling Fork and he is expected to be on the field in a short time. Brother Barnhill has done a good work at Rolling Fork and the people will regret to give him up.

Evangelist E. D. Solomon with Mr. and Mrs. Armstrong will begin a meeting with pastor Borum at Natchez Jan. 25th, and asks the prayers of the reader for this great and needy field. He is being kept busy and his time is filling up far ahead.

Dr. Gunter has a list of pastors who have volunteered their services in the Community Bible Schools to be held in the next two months. Pastors and others planning these schools can secure this list by applying to Dr. Gunter. There is need of quick work.

Whining and winning are not found in the same camp.

Brother J. W. Mayfield of Opelika, Alabama, accepts the call to First Church, McComb, and begins work there Feb. 1. We welcome him back to Mississippi, and wish for him the greatest work of his life.

The American Bible Society has testaments and parts of the New Testament printed in two languages in parallel columns, one in English, the other in Bohemian or Bulgarian, Italian, Japanese, Chinese Finnish, French German, Greek, Hebrew, Hungarian, Italian, Persian, Polish, Russian, Spanish, Turkish or Yiddish. This is for the help of foreigners who have come to this country.

Tell it not in Gath! "They say" that for every thousand of their membership Baptists have twenty young people in college, Methodists have thirty-two, Presbyterians fifty-four and Congregationalists seventy-two. Does some one say, "O well, it is the Negroes that make the difference." So it be; do the Negroes belong to the Baptists? Then they are ours—what are we going to do with them? They are our charge; they are our wards. Are we going to let other folks educate them and claim them.

Brother J. H. Lane passes on to us a leaflet by "a retired Sunday School Teacher" handed him by an Episcopal layman. The purpose of the pamphlet is to prove that the Lord instituted the supper not with wine but with water. The writer goes back into the Old Testament and hunts up the place where water is mentioned. Of course they have no more to do with the Lord's supper than the whistling of a man has to do with the rising of the sun. That wine was used by the early churches in observing the Lord's supper is clearly shown by Paul's rebuke to some of the Corinthians that they had used the same wine to get drunk.

EDUCATIONAL DEPARTMENT

D. M. Nelson, Secretary

Below is an article from the matchless pen of Dr. J. B. Gambrell, of blessed memory, which I thought might inspire his brethren in Mississippi, whom he loved so tenderly, to undertake greater things for the cause that lay so close to his great heart.

What Can a Pastor Do For Christian Education? By J. B. Gambrell.

The first thing a pastor can do for Christian Education is to prepare himself to serve the cause. If the pastor simply allows the matter to be thrust upon him and the church he should lead, he can do very little. He must prepare himself for this service, as he prepares himself for any other work in his church. This means he must inform himself on the subject, study it till it is a part of his life and ministry. There is no more inspiring subject for the pastor, and it falls in admirably with all his pastoral duties. Only when we have pastors educated to lead for Education can we bring the strength of the denomination into use for Christian Education. And, until Christian Education is rooted in the churches, we can never fully employ our strength for world-conquest.

Having adequately prepared himself, the pastor can teach his people the truth concerning the rightness and usefulness of Christian Education. Teaching is fundamental to any great and enduring success along any line of Christian endeavor. Christian Education rests on sound New Testament principles. It can be made to grip the consciences of Baptists, who have a duty to perform concerning it. The pastor is the man to teach his people. I say, again, teaching is fundamental. The people must know before they do. Enlightenment must precede enlistment. The pastor must teach.

Having taught the people the pastor can lead the church to give Christian Education a place in the work of the church, along with missions and other church activities. Once Christian Education is properly planted in a church, it will be comparatively easy to grow it. The wise pastor will never forget that all the great things grow, and this leads to the next thing a pastor can do for Christian Education.

The pastor will show his wisdom in the way he nurtures the principles and the spirit of Christian Education in the church and in individuals in the church and congregation. Illuminating public discourses and discussions will prove highly useful. But the pastor can do far more than teach Christian Education; he can talk face to face with his church leaders and commit them to the cause in a practical way. Every church has a leadership within its membership. The wise pastor can set this leadership to a progressive program for Christian Education.

The pastor can deal effectively with parents, teaching their sacred duty to educate their children. To give parents, many of them absorbed in money-making for their children, a right conception of life in its higher meaning, will turn many eyes toward the best. Here is a great task for the pastor with a vision.

And the pastor can turn the young people to higher Christian Education by dealing with them one by one, and in groups. Many of the best young people have little or no encouragement to seek higher education. The pastor can show himself their wisest and truest friend by inspiring in them a worthy ambition and then directing them to the best schools for them. In this way he will see them to the broadest usefulness and help them for the best service in the church.

Further the pastor can lead his people to give their money in ever increasing sums while they

live, and induce some to provide for Christian Education in their wills. Great numbers of Baptists would give their money to Christian institutions to work on after their death if the matter were only properly talked out with them by some one they felt was not personally interested.

The pastor, in ways that will occur to a thoughtful man, can make an atmosphere helpful and stimulating for the growth of Christian Education in his church. He can refer to the denominational schools and to any who are in them from the church or congregation. He can do the seemingly thing and pray for the schools and the people away from the church in them. What the tactful aggressive pastor can do is to domesticate Christian Education in the very bosom of the church making it a vital part of the inner life of the church.

SOUTHWIDE CONFERENCE OF THE YOUNG PEOPLE'S AND ADULT SUNDAY SCHOOL CLASSES.

The growth of the Sunday School has been one of the most significant phases of modern church work and development. After the great army of children had been enrolled, the scope of this work was enlarged by including young men and women and adults, who, formerly for the most part, considered themselves graduates from the Sunday School before they had reached the age of twenty. This enlargement was accomplished largely through the instrument of the organized class, the class that had a name, the class that kept its own record, the class that made its own reports, the class that had its own officers, in a word, a separate entity, but a most integral part of the awakened Sunday School.

In Mobile, on February 7th., 8th., and 9th. the first Southwide Conference to develop this particular type of work will be held. This will be a great mile stone; for if the organized Baptist classes respond by sending delegates, each will be vitalized by contact with the others from all over the Southeastern States. The spark of enthusiasm will be fired when the delegates from Virginia find that his men's Bible Class is equalled by a woman's Bible class in Texas. A delegate from Mississippi will be spurred to greater activities when he learns that a membership of three hundred is not a limit for his class. So on in definitely. When these delegates gather and touch elbow to elbow, knowing that they represent a mighty force of 6,162,500 communicants of the Baptist faith, the days of the Conference will be great red letter days of 1922.

The Conference itself will be inspiring by the drawing together of the delegates; but neither trouble nor expense has been spared to make the program both instructive and inspirational. It would be useless to repeat in this article the names that have been published elsewhere; but it is a pleasure to recall that Roger W. Babson, the great Statistician and financial authority will be there. We single him out because we believe that his frank statement, made many months ago and widely republished, that the need of this Country was a return to right living and a proper regard for religious duties had a great influence upon the growing interest shown by men in Bible Class and Sunday School work. Many great preachers, orators, and teachers will make the program of the Conference a blessing.

The selection of Mobile for a conference in February was logical, because Mobile is in the great Gulf Coastal region where the warm South breezes keep Jack Frost at bay. The trees and grass are green and the flowers bloom throughout the winter. A man or woman's life is not complete who has not seen Mobile. It is not "See Mobile

and die," but rather "See Mobile and live."

Come to the great Conference in February:

1st. Because you need to get out of your groove and learn what the other fellow is doing.

2nd. Because you need the inspiration and instruction of the great speakers on the program.

3rd. Because it is held in Mobile.

A MOBILIAN.

A STAGGERING BLOW TO EVOLUTION FROM A GREAT SCIENTIST.

By T. T. Martin, Evangelist.

Two years ago, in the pamphlet, "Three Fatal Teachings," I gave the testimony of twenty-one scientists who utterly repudiated EVOLUTION; two of them men who had written much in favor of Evolution, but finally, after further study, came out and repudiated it in toto.

Some men, who are teaching Evolution in our schools tried to avoid the force of this shaming testimony, and said that most of the men I quoted were dead. Fortunate for those half-baked scientists who are now teaching Evolution, that these really great men are dead!

But Evolution received a staggering blow as the year 1921 closed. I believe it will prove its death blow. Professor William Bateson, of England, one of the greatest, if not the greatest living scientist, one of the greatest, probably the greatest, living Biologist, delivered the deadly blow.

Let the reader consider the following Associated Press telegram, "Darwin Theory of Species Wrong, Biologist Insists."

"Toronto, Dec. 29, 1921.—Professor William Bateson, world famous English Biologist, threw a bomb shell into the convention of the American Association for the Advancement of Science by declaring that it was impossible for scientists any longer to agree with Charles Darwin in the origin of species. He declared that, while forty years ago, the Darwin theory was accepted, without question, today scientists had come to the point where they were unable to offer any explanation of the genesis of species.

Professor Bateson admitted that his words marked him down as an agnostic, but maintained there was nothing left for the scientist but agnosticism, or, as he called it, 'obscurantism.' He said, however, that the doubt of Darwin's correctness, extended only to the great scientist's theory of genesis, and by no means included that concerning the general truth of Evolution. He declared that 'obscurantism—plain confession of ignorance of the manner of the beginning of the species,—would come to the scientists' rescue, filling in the breach opened to the 'enemies of science' through tearing down the Darwin theory.'

Remember, reader that he is not dead, but is at the head of living scientists; and remember that he is a Biologist.

Now, Sir David Brewster, doubtless the greatest scientist the world ever saw, said the same thing. Hear him:

"We have absolute proof of the immutability of species, whether we search for it in historic or geologic times."

Lord Kelvin at the time of his death, the greatest scientist on earth, said the same thing.

Professor Lionel S. Beale, who stood with Lord Kelvin at the head of the English Scientists said the same thing. Hear him:

"There is no evidence that man has descended from, or is or was in any way specially related, to any organism, in nature, through Evolution or by any other process. In support of all rationalistic conjectures, concerning man's origin, there

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is not, at this time, a shadow of scientific evidence."

Professor Mivart said it even stronger: "I can not truly characterize it, but by an epithet I employ with great reluctance. I weigh my words and have present to my mind the many distinguished naturalists who have accepted the notion; and yet I can not call it anything but a *puerile hypothesis*."

Professor Fleischmann said the same thing. Hear him:

"The Darwin theory of descent has in the realm of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

Professor Haeckel of Gena, one of the greatest Evolutionists, bemoaned the fact that he was standing almost alone: "Most modern investigators of science have come to the conclusion that the doctrine of Evolution and, particularly Darwinism, is an error and cannot be maintained."

Cuvier says the same thing. Hear him:

That such transformations as claimed by the Evolutionists are wholly unknown to the realm of nature is a point upon which the most distinguished geologists and anatomists are unanimous."

Doctor Etheridge of the British Museum said the same thing. Hear him:

"In all this great museum, there is not a particle of evidence of transmutation of species. Nine tenths of the talk of Evolution is sheer nonsense, not founded on observation and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is no value, some men are ready to regard you as a fool, if you do not go with them in all their vagaries; but this museum is full of proof of the utter falsity of their views."

Professor Francis M. Balfour said the same thing. Hear him:

"All these facts contradict the crude ideas of those so-called naturalists who state that one species can be transformed into another in the course of generations."

Doctor Elam said the same thing. Hear him:

"The hypothesis of natural selection is not directly supported by any fact in the whole range of natural history or paleontology; but on the other hand, every fact which is known with any certainty in those sciences, so far as it bears upon natural selection, directly disapproves of it."

Professor Wilhelm Max Wundt of Leipzig, in his younger days wrote books in support of Evolution. In a later publication, he refers to these writings as "the great crime of his youth that will take him all the rest of his life to expiate."

Doctor Virchow, "the highest German authority in physiology," and "the foremost chemist on the globe," at first heartily accepted Evolution, but afterwards utterly repudiated it. Hear him:

"It is all nonsense. It can not be proved by science that man descended from the ape or from any other animal. Since the announcement of the theory all real scientific knowledge has proceeded in the opposite direction."

Hear William Jennings Bryan. "The phrase, 'We may well suppose' occurs over eight hundred times in Darwin's two principle works, (see Herald & Presbyterian, Nov. 22nd, 1914). The eminent scientist is guessing." Again "Darwin does not use facts, he uses conclusions drawn from similarities." Again "Darwinism is not science at all; it is guesses strung together."

But the above quoted scientists have been waived aside, by the excuse that they are almost all dead. What now will those who are teaching Evolution in some of our colleges and in some of our high schools do with this great living scientist, probably the greatest living Biologist.

And remember, reader, that no one claims that Evolution has been proved. They all admit that it is only an unproven theory; and yet they palm

it off on the people as SCIENCE CLASSIFIED KNOWLEDGE; and that, when to assert that Evolution is true is to say that there are twelve lies in the first two chapters of Genesis; and, that, being so, and our Saviour having endorsed Genesis as the Word of God, it makes our Saviour only the bastard, illegitimate son of a fallen woman, and only a goody-goody ignoramus and fool, or the vilest liar and deceiver the world ever saw, for God's Son would not endorse twelve lies as the word of God. And yet, when this is the issue, not one of the Evolutionists will come out and even try to reconcile any theory of Evolution with our Saviour's endorsement of Genesis. Let them show any theory of Evolution that does not really thus brand our Saviour.

But the great scientist tries to save the faces of the Evolutionists in two ways; first, he says that 'obscurantism' would come to the scientists' rescue. What does that big word mean? In plain English it simply means agnosticism, and that means, simply, ignoramus on this subject, and that is what some of us have been saying for some time!

His second escape is, that while they had to give up Darwin's teaching as to "the genesis of species" it by no means included that concerning the general truth of the principle of Evolution. But when you give up the evolution of one species from another, from a lower, you have absolutely nothing new left; for the improvement, the development, the progression of species, every farmer, every breeder of fowls and animals believes in.

Why call it 'Evolution'? Simply to save the faces of these men who have browbeaten Christianity, and have branded our Saviour as the bastard, illegitimate son of a fallen woman, and, therefore not our real Redeemer; who have paraded themselves as great learned men whose ipse dixit one dare not dispute, lest he be written down as ignorant and a bigot; whose only refuge now is to claim to be "obscurantists," ignoramuses, and this they certainly are on this subject, as is now admitted. The great mountain, Chicago University, has long been in labor, and she has now brought forth—a mouse! And her little apes must now look wise and grave and say we are "obscurantists"—ignoramuses. But we who have God's word and a real Saviour do not have to write our selves down as "obscurantists"—ignoramuses, for, backed up by hundreds of prophecies, we know we have a revelation from God, and it tells us the genesis of species, and our Saviour, God's Son who redeemed us from all iniquity, testifies to the truth of this record.

Professor Bateson makes a slur unworthy of a great scientist when he refers to those of us who have stood out against evolution of species and exposed it, as the "enemies of science." That is not true; we are only the enemies of "science falsely so-called." We are the friends of science, for God is the author of real science.

What is going to be the result of Professor Bateson's staggering blow? Some, the honest ones will come out, as he has done, and give up the terrible, God-dishonoring, Christ-denying, soul-destroying teaching of Evolution; but some will still keep the young men under them ignorant of the deliverance of the great English Biologist, and the other great scientists, whom I have quoted, and continue to stand before their classes, and say, "ALL SCIENTISTS NOW ACCEPT EVOLUTION"—and continue to be supported by our money while destroying the souls of our young people,—and God is looking on.

Blue Mountain, Mississippi.

ESTES TO PICAYUNE

Rev. O. P. Estes has accepted the work at Picayune and will be on the field by the last of February. The church there seems to be in a splendid condition. We had over 200 in Sunday School last Sunday, received two by letter, one for baptism. The brethren are work-

ing on their enlarged budget for the present year, with a fixed purpose to win. This is a splendid field and a young, capable man, like Brother Estes, ought to be able to rejoice in many great spiritual victories.

I will supply for the church until the arrival of Brother Estes.

G. H. CRUTCHER

BAPTIST RECORD HONOR ROLL

The following churches have qualified for a place on the honor roll since last publication. They have put the Baptist Record in every home. Will you be next?

51 Hernando, DeSoto County,

52 Winona, Montgomery County,

53 Crowder, Quitman County.

NOTE—Brother J. L. Robinson, of Pontotoc, writes that Pontotoc and Algoma will report on the honor roll right soon. Brother J. W. Storer, pastor at Greenwood, says Greenwood will put the Record in the budget when they renew their local expense budget April 1st. Brother J. H. Lane, pastor of the newly organized church at McComb City, says they have the Record in two-thirds of the homes and hope to make it unanimous soon.

"EVERY ONE WIN ONE"

The following subscribers have sent in a new subscriber on our "Every Subscriber Win a Subscriber" proposition since last publication. Let us add you to the list. Renewals not counted as new.

Mr. J. H. Carver, Poplarville, Miss.

Mrs. Fannie Day, Magnolia, Miss.

Mrs. S. J. Eady, Crystal Springs, Miss.

Mrs. Avie B. Edwards, Shuqualak, Miss.

Mr. T. R. Godbold, Auburn, Miss.

Mr. J. G. McElroy, Bethany, Miss.

Mr. P. S. Parker, Eupora, Miss.

Mr. S. T. Ross, Roberts, Miss.

Mrs. S. E. Skelton, Bellfontaine, Miss R. 3.

Mr. S. F. Smith, Van Vent, Miss.

Mrs. Annie A. South, Lyon, Miss.

Mrs. Wayne Sutton, Florence, Miss.

Mr. R. P. McCargo, Olive Branch, Miss.

Mrs. E. E. Thornton, Houston, Miss.

Mrs. M. F. Van Landingham, 212 W. Broad St.

W. Point, Miss.

Some policies of the Baptist Record as now managed are these:

1. All subscriptions must be paid in advance.
2. Every subscription is dropped on expiration if not renewed.
3. All club rates have been discontinued.
4. No commissions are allowed to agents. The paper belongs to the denomination and every interested Baptist is a voluntary solicitor.
5. No reduction in subscription price is allowed except where paper goes to every home in church.
6. Patent medicine advertisements are being discontinued as the contracts expire.
7. Unpaid balances due on subscriptions under previous managements have been forgiven and forgotten. We are not responsible for the business methods of our predecessors.

Look at the "Every One Win One" list in this issue. These are they who win a new subscriber. It's easy. Can't you join this happy band. We know they are happy because they have done something that will be a blessing to some home every week for the year.

Brother T. J. Moore announces that the Simpson County Bible School will be held at Macedonia Church beginning fifth Sunday and lasting three days. Dr. A. J. Taylor of Brookhaven will be the Bible teacher and there will be a number of addresses by residing brethren. be a number of addresses by visiting brethren. Visitors will be met at the railroad (Mendenhall of Weathersby) by members of Macedonia Church.

The Baptist Record

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inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL

WHO IS HE?

The man in the iron mask has at last been discovered. This anonymous individual has puzzled antiquarians and historians for a long time. People have long wondered and sought to know who the man behind the mask is. He is a pathetic figure, always supposed to be a person of some importance, an heir to the throne, either brother or son to the king, confined to prevent his coming into his own or disturbing the reigning monarch. These were mere conjectures, guesses.

What we did know of him was that he was kept in prison behind iron bars, in a dungeon, dark and forbidding. This cheerless figure was not allowed to show his face but wore an iron mask, never allowed to see anyone, and no one allowed to see him. He must not speak to anyone or in any way communicate with the outside world. Nobody must speak to him or in any way bring him any information from the outside world. His food and water were slipped into his prison to keep him alive. But to him the world was a graveyard and the prison a tomb in which he passed the time.

He did not know anything that went on in the world. He did not know the time of day. He did not know when the sun set or rose. He did not know the day from night, or winter from summer. There was nothing to enable him to number the days or the years. Nothing told him of the progress of time, or what was transpiring in the world. He did not know who had died and who was still living. He did not know whether the world was going on as when he left it, or whether everything had changed; what kings ruled, what parliaments did; what nations rose and fell. The years sped on. The world moved apace but not for him. There was no change, no life, no motion, no color, no knowledge, no throngs of people, no plans no purposes, no programs, no living, breathing, moving reality. To him the world was dead. It did not exist. His measure of life was drawing his breath and taking his allowance of food and water. That was the horizon of his life.

Have you too sometimes wondered who this pathetic figure is? He has at last been located, discovered, and we now know his name. He is the man who does not take and read the Baptist Record. He has a name to live but he is dead. He goes the little round of his routine from day to day, and sees nothing, knows nothing, hears nothing beyond the tomb in which he lives. His meals are brought to him three times a day. He sleeps and goes the round of his little prison. But he knows nothing of the great world, God's world. He sees and hears nothing about the changes, the movement, the progress of the marching conquering hosts of God. No sunrise marks the beginning of another day's activity. He sucks the sustenance for his body through a tube in the mask he

wears, but his soul hears not the call of God's captains calling to arms; or the victorious shout of the saints who are winning victories. His soul thrills not at the world's call for help, nor sings with joy at sharing in the toil of the harvest. To him there is no world beyond the narrow cell in which he paces from day to day. He is dead while he liveth.

Oh, for some Lion hearted leader of God's people, some Cour de Lion to storm this bastille of ignorance, this prison house of death and free the men with iron masks and lead them out into the light of God's day; to join the hosts of God in their labor of love for Him; to fight his battles, to win his victories, to subdue the world to his kingdom and share in the glory of it all. All right, brother pastor. If you have some folks like that it's yours to liberate them.

IS SATAN IN HEAVEN?

A brother beloved sends a clipping from the Sunday School Times to the effect that Satan is still in heaven, tho a rebel angel, and that his casting out is in the future. Two passages of Scripture are quoted, namely, where in Job Satan is said to have come to God when the sons of God came; also the words of Jesus to Peter, "Satan hath asked to have you." The opinion of the editor is asked.

Now this is one of many subjects in which there are many things about which the editor's knowledge is very limited. The Bible tells us some things but not a great deal. And some of the things the Bible says are in language which may be figurative. The Bible deals mainly with the things of this life, but this life borders on and touches another world, not only a world to come but a spirit world with which our lives come into contact. There are good spirits or angels with whom we come into some sort of contact. They are ministering spirits sent forth to minister to them that are heirs of salvation. In Hebrews we are also told, "We are come to an innumerable company of angels." How much of the blessings that comes into our lives is due to them we cannot now say. But they certainly minister to us according to the word of God.

As to the influence of evil spirits there can be no question, for experience and the word of God alike prove that our conflict is with principalities and powers, with world rulers and wicked spirits in the heavenly realms."

But this "heavenly realms", or "heavenly places" does not mean heaven, the final estate and abode of the saved. It is practically equivalent to the "kingdom of God" into which we have been brought by grace and in which we are and live right now. In this sphere of our present Christian lives, Satan has access and large freedom, though not absolute freedom. As to his being in heaven that is another question. About spirits our language and our thoughts cannot be the same as about bodies. The activities of spirits may be confined, but their location is another matter. Can you shut up the all pervasive ether which scientists talk about? Or can you shut it out? They say it pervades the whole universe. You cannot shut the doors on it. That Satan can present himself before the Lord does not prove that he is in heaven. We often speak of presenting ourselves before him, but we are not in heaven. We talk to God, so does Satan. The scripture in Job does not prove that Satan is in heaven. But it may be as difficult for us to prove that he does not have access to that place. Spirits do not operate according to physical laws. He might have access to heaven without having the privilege of raising any disturbance there.

There are things about pure spirit, its manner of life and activity which we cannot fully know now and we will have to wait to find out. We use language that we are accustomed to use to describe physical activity and sensation. Our language only approximates truth and accuracy. We are still in the condition Jesus des-

cribed when he said, "How shall ye believe if I tell you heavenly things?"

As to the passage in Revelation, we only know that the language of the book is throughout highly figurative, and where it speaks of war in heaven the meaning may be descriptive of the overthrow of the power of Satan as complete and final. Over against the idea that the fallen angels will be cast out in the future is the statement of Jude vs 6, that God "hath kept them in everlasting bonds under darkness unto the judgement of the last day."

Now I began with the statement that there was much on his subject which I didn't know. Have I proved it?

CONVENTION BOARD DEPARTMENT

R. B. Gunter, Corresponding Secretary
COUNTY BIBLE INSTITUTES

The majority of the people who attend the County Bible Institutes last year pronounced them a great success. We are in hopes many counties will again avail themselves of this opportunity. The State Board believes in them enough to pay the traveling expenses of one of the instructors. Up to date very few have been reported. We want to urge that the workers over the state interest themselves in this work, seeing that, if possible, every county provides for one, if there be enough people in reach to justify it.

In view of the spring round-up, which begins the first of March, it would be well for us to complete the County Bible Institute work during the month of February. In this way we can clear the field for the all-important work which stands out before us, that of collecting all subscriptions which have fallen due by that time. We are preparing to furnish a list of names of preachers who are available for the Institute work. They have volunteered their services. Please report as fast as you are ready for an Institute.

We have just returned from a meeting of the Campaign Conservation Commission. Everyone present seemed to feel that our hardest year's work is ahead of us. We must realize that it is a gigantic task before we can ever hope to succeed—and succeed we must. Men with such foresight as Dr. Scarborough, Dr. Truett, and Dr. Mullins feel that we have reached the crisis. We trust that every pastor in the state shall feel as they do. We are not endeavoring to hand out bouquets when we say that success lies more largely in the hands of the pastor than anywhere else. The following figures will show the need of concerted effort and sacrificial giving.

RECEIPTS AND COMPARISONS

We have received since the first of last May up to January 20th, \$190,556.30. From May 1st to December 20th, 1920 we received \$229,849.30. From May 1st to December 20th 1921 we received \$169,627.39. This gives a shortage for the period, 1921, as compared with 1920, of \$53,221.91.

The receipts to January show that we are short on our quota for the year ending May 1st, 1922, \$509,443.70. At this writing we have three months and ten days in which to raise this amount. What is the answer of 180,000 Mississippi Baptists to this challenge. If every Baptist in the state will pay \$2.84 apiece, we can go to the Convention in May with our full quota having been raised. It might be well also to remember that while \$700,444 a year is our quota, that we subscribed over 800,000 a year. To date we have raised less than one-fourth of it for this Southern Baptist year. We did wonders last year during the last three months just prior to the Southern Baptist Convention. We are just as able to do it this year as we were last. Let's sound the note of victory and raise every cent of it. Right now is the time to begin.

A man in Massachusetts who refused a million dollars left him by his father has decided to accept it. His wife changed his mind.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN, Clinton
 Second V. President—MRS. M. F. DOUGHTY, Shaw
 Third V. President—MRS. C. LONGEST, University
 Fourth V. President—MRS. JEFF KENT, Forest
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg
 Sixth V. President—MRS. R. L. BUNYARD, Summit
 W. M. U., V. President—MRS. A. J. AVEN, Clinton
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 Young People's Leader—MISS FANNIE TRAYLOR, Jackson
 College Correspondent—MISS MARY RATLIFF, Raymond
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson
 Mission Study Leader—MRS. H. J. RAY, Grenada
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson

OUR JANUARY WEEK OF PRAYER IN SHELBY W. M. U.

"I was glad when they said unto me, 'Let us go into the house of the Lord.'"

This call comes to our Baptist women in a most opportune season—the beginning of a new year—when the spirit of progress in all lines compels new thoughts, new energies, new plans. "Pray the Lord of the harvest that he send forth the laborers unto his harvest." This admonition of our Savior was ever kept before us as we assembled daily for study and prayer that we, as his children, might receive renewed strength and spiritual inspiration to carry out the Kingdom plans for 1922.

I do not think there has been a time in the history of the W. M. S. of the Shelby Baptist Church; when we have had a more wonderful feast of good things. Our program on the Fruit of the Spirit was carried out each day, with enthusiasm, zeal and spiritual consecration. Our attendance was almost one hundred per cent throughout the week; new leadership was developed; and our collection for Lottie Moon offering went beyond the requirement of the "Standard of Excellence." In this week of prayer and study we were brought face to face with our foreign workers, their success to the present time, and their needs for the future upbuilding of the kingdom where the fields are so white unto harvest.

I trust every W. M. S. in our beloved state observed the January Week of Prayer.

What could so touch, enliven, enrich and strengthen the Christian life as a daily approach to the throne of grace and a consecrated study of the Fruit of the Spirit as it manifests itself in love, joy, peace—kindness, goodness, faith. "Thrice armed for the conflict is he who serves."

MRS. H. M. BALES,

Shelby, Miss.

RECORD MATERIAL FROM ITTA BENA

My dear Miss Lackey:

Knowing you always like to hear how the W. M. S. work is progressing all along the line; will write you a little about what we are doing in Itta Bena.

To go back a little we feel that our Society here was greatly blessed in having our W. M. U. of the Delta Missionary Association meet with us last September. We had a great meeting, but missed our state secretary greatly. A good majority of our members are subscribers to both Royal Service and Home and Foreign Fields, while the Baptist Record is in every home represented in our church. Our Mission Study Class is well attended, and will have finished the six books required for seals on completion of the one we are studying now.

We also have one regular Bible lesson a month, when we give one entire afternoon to the study of God's Word.

Our box sent to the Orphanage in December was valued at \$240.00 with an additional \$15.00 to aid the ministerial students.

By way of parenthesis let me mention a box of toys valued at something over \$15.00 that the Infant Class in Sunday School sent to the orphanage Christmas. Our Sunbeams and Girls' Auxiliary are doing good work and each observed one special day during our week of prayer, just finished, for foreign missions. The combined offering from these young people and our W. M. S. was \$61.14, with our prayers, for the furtherance of God's Kingdom in these distant lands. Pray for us that we may be more consecrated and do more for the Master this year than ever before.

Yours in the work,
 MRS. R. F. LOVE.

FROM LAUREL FIRST CHURCH

Lovely Program

Circle number two of the W. M. U. of the First Baptist Church gave a very excellent program on Monday afternoon. The women were welcomed by a long receiving line with Mrs. M. A. Williams at its head. In this line, Mrs. Oliver and Mrs. (Dr.) Carter were recognized as new members.

A very interesting program was rendered by the members of circle number two, with Mrs. A. T. J. Wallace, the Circle Chairman, presiding. The subject for the afternoon was "Expanding the Missionary Horizon." Those on the program were Mrs. J. C. Wright who gave "The Life of Paul," Mrs. W. J. Pack, "Is There a Better Way," Mrs. J. B. Jarvis, "Why the Marleighs Became Missionaries," Mrs. L. G. Gates, "Missionary Opportunities Since the War," and Mr. Oliver, our new Y. M. C. A. man, a splendid talk on "Missions."

The refreshment committee with Mrs. Cicero Ferril chairman served delicious chicken salad, cake, and coffee. The table was decorated in the W. M. U. colors of royal purple and white, and had been beautifully arranged by Mrs. Walter Beard. It was presided over by Mrs. W. L. Pryor and Mrs. A. B. Childres, who poured coffee which was so delightfully made by Mrs. James Richards. Mrs. Morgan and Mrs. Winburn, assisted by others, passed the refreshments.

Everything was so beautifully carried out that an immense gathering left the church feeling that it was good to go into the house of the Lord.

SUGGESTED "DUTIES OF W. M. S. TO JUNIOR SOCIETIES"

By Mrs. A. L. Candler, Ivor, Va.

1. Discover and elect leaders (except Y. W. A. whose election the W. M. S. ratifies).
2. Invite leaders to meet with them quarterly and make reports whether of failure or success; to discuss plans.
3. Encourage leaders to take special "Correspondence Course."
4. Send their children to meetings.
4. Send their children to meetings.
5. See that reports are sent in regularly and that "Standard of Excellence" is being reached.
6. Help junior societies during special seasons of prayer. Help child make money for special offerings.
7. Arrange for them to have a public program at least twice a year.
8. Provide social functions—hikes, picnics, etc. Have one social for the whole W. M. U. once a year.
9. Encourage them to send delegates to associational and State meetings and to G. A. and R. A. camps. This includes paying their expenses.
10. Help make posters especially for the Sunbeams.
11. Be responsible for "Promotion day."
12. Encourage mission study. Establish "Mission Study Library", adding new books as they come out.
13. Encourage personal work.

14. Pray for them.

—Christian Index.

END W M U

FROM NATCHEZ W. M. U.

Dear Miss Lackey:

We Baptist women of Natchez observed the Week of Prayer for Foreign Missions. Had a good attendance and interest manifested even a good little crowd of the faithful few met the last afternoon, which was rainy and bad. One of our circles is about to finish up the study course of missions and another has already finished. We sent a nice box to our Orphanage and sent a box to the son of the frontier missionary you suggested and a fruit cake to our dear Training School. We feel that we want to live closer to the Lord, and do more for Him this year than ever before.

We always enjoy our page in the Record and by that means keep in touch with the sisters over the state.

With love and prayers from our W. M. U. of Natchez, I am

Lovingly yours,

MISS WILLIE ALLEN

Calls are coming in each mail for tags for shipping material to the suffering Russians. How glad we are to send out these tags. Be-layed, do not make the packages too large. Send several if necessary, and make them of such size that they may be sent by parcel post. Some checks are coming in also which are being turned over to our book-keeper who sees that they go at once to Dr. Love. Cash as well as clothing is necessary, for food must be bought. Note the call in the last issue of the Baptist Record for one million barrels of flour

The first Institute of the New Year was held Jan. 18-29 in Pike County Association, at McComb City. Our Miss Traylor and Miss Landrum conducted it. Dr. Nelson spoke on the evening of the 18th and Miss Lackey was there on the last day to assist with the work. These Institutes are well worthwhile and each Association should see to it that some time during the year one is held for the benefit of the women and children. We can furnish you with teachers who will bring you most helpful messages.

We are so happy over the fact that calls are coming in for report blanks. How more than delighted we will be when every organization is insistent about this matter. However it is well to remember that this quarter does not end till January 31st, and before that time a letter with blanks enclosed will reach each organization—auxiliaries as well as W. M. S. These letters, one from your Secretary and one from your Young People's Leader, contain valuable information. Please read them.

Every organization in the state—and that means every Woman's Society, each Y. W. A., each R. A., each G. A., and each Sunbeam Band—has received a letter from this office this week enclosing report blanks. The quarter ends January 31st as we all know, and we want a report to reach us not later than the 4th of February, as we must get our state report to Headquarters on the 5th. See to it sisters that your organization reports on time.

Quite a few societies have responded to our call for help on the White Cross expense fund, and the dollars sent in are much appreciated. But we need a number more to help us land the material in China, so do not forget us.

Our State W. M. U. Meeting comes April 11-13. We will enjoy the hospitality of the Water Valley sisters, who are preparing for a great Convention. Let us begin now to plan to have our own society represented.

PERSECUTION OF BAPTISTS IN ROUMANIA

By J. F. Cove, Corresponding Secretary

We have refrained from giving to the public the facts about persecutions in Roumania, in the hope that the Roumanian Government would regulate these matters and save us the necessity of such publicity. Conditions have improved somewhat, but they are still so bad that we feel that the facts ought to be given to the public, both for the reason that conditions such as these ought to be known and also that our people may in the light of these facts, be induced to pray earnestly for their brethren and sisters in Roumania.

We give here with testimony concerning these persecutions. It will be observed that the priests take a leading part in these persecutions and that they incite the petty local officials. There has recently been a change of heads in the Roumanian Government and from the best information we can secure the present national officials favor religious liberty. It remains to be seen whether these officials will exercise their authority in the repression of Catholic priests and petty local officials in their persecutions of Baptists and other evangelical sects.

I wish to say in this connection that Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, has done and is doing heroic and statesmanlike service in bringing this matter to the attention of Roumanian officials. All of us ought to be grateful to God that we have a man of Dr. Rushbrooke's resources, courage and diplomatic gifts on watch for the Baptists of the world in a situation like this which has developed in Roumania.

Rev. J. R. Teatlu, a Roumanian minister, educated in the United States, who returned last summer to preach to his own people writes about the terrible persecutions he has witnessed in Roumania. He says: "Most of our churches are closed and our ministers are terrorized by some State officials and priests in a war that is hard to describe. The other day near Lugy, district of Baranoverin, was beaten by the Jandarmes, headed by the town's priest, to bleeding and left unconscious, while his wife escaped, barely dressed, and after she crossed a creek, she ran through the cold weather, wet as she was, for a distance of about four miles and took refuge in the home of one of our ministers. Severe persecutions are taking place in the public schools. Our boys and girls are refused all privileges and no matter of what grade they are, they have to stay in the first grade, beginner's class, to be ostracized and beaten by ignorant teachers and bigoted priests of the State Church. The Bishop of Arad gave orders to the school boys that no Baptist boy should be graded, but compelled to accept the 'orthodox' faith. Thus you see they persecute now not only grown-up people for their faith, but they persecute also our boys and girls. If these medieval tyrants are left to proceed in their Godless and anti-humanitarian ways, no doubt we are to have in Roumania the famous Spanish Inquisition, right now in the twentieth century. If justice is to be done to my nation, its leaders ought to be called upon by the civilized world to put an end to religious persecutions and Baptists ought to protest against them for tolerating such things."

On a recent trip to Roumania, Dr. J. H. Rushbrooke prepared and presented to the Prime Minister and Kultusminister, memoranda regarding religious conditions in Roumania and persecution of Baptists. Statements were furnished of outrages. These statements were signed by eyewitnesses, who were not Baptists, and who made a *serment* of the truth of the charges made. Some of these statements are given below.

Firebasz (district Timis) Baptists forbidden to meet unless they had a special prayer-house, and a preacher recognized by the State (Nov. 1921) fines of 1,000 Lei, with 15 days' imprisonment and 200 Lei, with two days' imprisonment have been imposed on Baptists for

worshipping.

Cevin (district Arad). The Baptists were told they must not meet except in a chapel. They built a chapel, and when it was ready to be used, it was sealed by the authorities (Nov. 1921.)

Racasnica (district Caras-severin). On request from the Baptists for permission to build a chapel, they were told this could only be done by permission of the Kultusminister, under the conditions laid down in the ordinance, which the Prime Minister has proposed to cancel.

Pacalisa (Alba-Infer). Four persons fined 100 Lei each for worshipping as Baptists; a man who lent them a room fined 300 Lei. These penalties based on the assertion that the Baptist 'sect' is not recognized by the State.

Sebliseni (Alba-Infer). Five persons fined 100 Lei each for attending Baptist worship.

"The chief of the local gendarmerie, Plutonier Pop Dumitru, came with an assistant gendarme of the patrol, Radu in the night of the 1st of October 1921, and escorted us on account of our Baptist faith to the company of gendarmes at Dicio Sant Martin, where the Plutonier informed the Company Commandant that we were there. Afterwards we men were shut up in cells for six hours. Then we were led one by one into a stable, where there were three gendarmes, who wished to compel us to deny our faith. Since we would not do that, they fastened upon our naked flesh a wet sack and beat us with a treble-stranded wet cord until they were tired. When we at last cried out for pain, they filled our mouths with stable dung so that we could not cry out. In this way they took us apart and beat us and caused us such wounds and pain of body that we shall never be as healthy as before, blows such as reasonable men can hardly imagine. After they had beaten us, they took us all before the Company Commandant, who was accompanied by a priest and a civilian. The priest tempted us and said we should renounce our faith. But after they saw that we did not accept their offer, the Captain sent us home and told us not to meet any more for the purpose of Baptist worship. We are Roumanian citizens, old people, who by the help of God guard ourselves at all times from doing wrong to anyone, yet are nevertheless persecuted and tormented by the authorities, who really exist for evil-doers and not for those who do no harm. Evil doers act as they will; but we are beaten and tormented. We earnestly beg that steps may be taken that such unrighteousness and barbarous deeds may cease." Here was appended the names of seven Roumanian Baptists and citizens.

Another shameful case presented to Roumanian officials was that of three men and one woman, who came from their village to visit friends of the Baptist faith in Vaislova. They held services in the home of one of the believers. At the close of the worship, the parson and schoolmaster of the town, with the special constables, came to the home and arrested the four visiting persons, taking them to the Primary, where they were locked up until the gendarmes could be summoned from another village. When the officers arrived, the victims were separated, one remaining with the parson and the other three taken to a room, where their faces were turned to the wall and a gendarme placed between them.

They gave testimony as follows to the treatment received: "I, Nicolae Sintion, was first examined with the question: 'Who sent you here?' I answered according to the Gospel that Christ sent us. Then the sergeant struck me many times on the cheek and demanded that I should tell him whether I am paid by anyone and come on that account, and he wanted to know who it is that pays me. I said that I had come impelled by the Lord Jesus and the friends of this place have wished for it. I could not give the many other answer than what is right. Then the sergeant angrily flung me on the floor and struck me on the back with a braided leather

whip. Further he kneeled on me, and crushed me. When he was tired of striking, he raised me up and asked me again what I preached. I answered that I preached Christ. Then he struck me in the face, and I fell on a bed, for I was giddy after so many blows. After the sergeant wastired, the parson took me in hand. At the first blow of his fist on my throat, I fell down again. Since he saw that I would say nothing else than before, the sergeant seized a bayonet and said that if I would not say who had sent me, he would drink my blood, and began also to kick me. I cried out in pain, and they cursed me, led me back to the other three, and turned me again with my face to the wall."

"Next they took me, Jacob Morariu, and the priest said: 'Bring the old pig here.' As I came in my turn, I was asked the same questions as before. I answered also like the first. Then he struck me with his fist over the heart. I said to him: 'Sergeant, don't strike me any more, for I have something the matter with me.' Then he struck me twice in the face, and asked who sent me. Then he gave me a blow on the breast with his fist, and set me with my face to the wall."

"I, Maria Morairiu, was now brought and asked who had sent me and was beaten with the same whip over the back and with a stick on the head, and asked with whom we are connected. I said: 'With those belonging to Bukarest and America.' The sergeant said: 'We have nothing to do with America.'"

Still another instance of persecution:

"We members from Ciclova Romana went with the choir to Ciclova Montana, and after the close of the service were going home. As we were in the middle of the place, about six o'clock in the evening, two gendarmes met us. 'not another word,' they said, 'give them a lesson. They are Baptists.' We were led back to Ciclova Romana and as we came there they shut us up in the watchroom and beat us one after another. One brother they beat so severely that his ear began to bleed. After they had beaten us, they sent us home, ordering us to be there on the next day at 8 o'clock. When we went the next day, the Plutonier Major came also. He said he knew we were peaceable people, but the Primpreor had given orders and they must be respected. He also told us that we should forgive the Plutonier who struck the blows, for that would be fitting behavior for a Baptist. This happened on the 13th of November, 1921. On the 22nd we were again called to appear before the Lieut. of Gendarmes. We came and after our names had been taken, the Sub-Lieut. began to strike us. The brother in whose house the service had been taken he struck with such violence that he fell and when he came to after some time and rose up, the Sub Lieut. beat us all three. After this he sent us home."

In all your getting, get renewals. It is just as important to hold what we have as to get others.

The First Baptist Church Bulletin, of Tupelo, Vol. 1-No. 1 is a wide-awake church paper. Pastor Dickinson speaks a good word for the denominational paper.

Pastor Harvey Gray, of Ripley, sends a copy of the program for the Winter Bible School for Tippah County Association at Ripley, Jan. 27-29. The names on the program will guarantee a helpful meeting. The folks who attend are sure of a feast.

Brother A. L. O'Bryant writes that the pastors in and near Hattiesburg at a recent conference planned to have a Bible School for pastors and others interested in the Fifth District beginning March 6th and running a week. It is intended to make it helpful to the preachers, churches and all the work. More later.

TWO YEARS AFTER VICTORY WEEK

Southern Baptist Accomplishments

R. L. Scarborough

Two years have passed in the 75 Million Campaign since Victory Week. These have been hard years—"lean years". Drouths, floods, crop pests of all kinds, bottom prices in all raw materials, top prices in all manufactured commodities, high rates of travel, high wages, wars in social political and economic life, disturbances of all sorts, have come and gone during these periods. All these things have afflicted the world and hindered progress in all advancing lines since Victory Week. And yet, in face of these, Southern Baptists have wrought under God wonderful things in Christ's Kingdom.

Financial Accomplishments

\$30,000,000.00 plus in cash has been turned into the Kingdom channels for education, missions and benevolence. For the same period before Victory Week we turned in around 11 million dollars for the same causes. This shows a marvelous advance. If you count collections on pledges made since Victory Week we are about 6½ million short. Or if you count 2½ years we are more than 12 million short. If you count the 75 Million as the objective and count only two years, we are up on our obligations. According to this count it will be 15 million dollars every year; and we have collected more than 30 million. If you count 2½ years on the basis of 75 million, we are something over 6 million short.

When you look at what other denominations and other sections of the country have done in their forward movements, our showing is probably the best, certainly in many cases far better. If you look at the showing made by all commercial and business concerns, our showing is marvelous. Many business institutions in the last two years, and those of the very soundest standards, have failed, closed their doors, gone into the hands of receivers. And most of those who have not failed have been in a stressful, embarrassed situation. But, thank God, no Baptist institution or movement has failed or closed its doors. All of them are still functioning in a remarkable fashion, though many of them are embarrassed. Thank God for the victories we have gained, even in the financial showing!

Showing in Spiritual Gains

The growth in all lines of our work has been marvelous. Our institutions, schools, hospitals, orphanages, our various Boards, the work committed to them has been greatly enlarged and God's blessings have been on them in a marvelous fashion. In evangelism the record has been without an equal in the world's history. Three years ago Southern Baptists baptized around 108,000 people, two years ago around 175,000, this last year more than 250,000. Has any group of God's people on earth in any one year a record of baptisms equal to that since the days of the Apostles? We have cause for great rejoicing in spiritual blessings.

Not Pessimism but Heroism

There is no reason for depressing discouragement among Southern Baptists. There is no reason for complaining nor whining, but a great challenge of heroism. Moses turned not back to slavery because of a Red Sea barrier. Daniel went on in the face of the Lions' Den and the rage of the king. Paul in spite of prisons and perils; Christ in spite of Gethsemanes, Calvarys and tombs faced forward for the salvation of a lost world. God always has a way out for the heroic and self-sacrificing. Whining, pessimistic leaders only help to increase trouble and bring defeat. Heroic, undefeatable, optimistic leaders drive back storms, scatter enemies and bring on victory. We have now difficulties enough to keep us humble, trustful; victories enough to keep us hopeful and buoyant; tasks enough to keep us all busy; and Divine promises enough to assure us of ultimate triumph. "Go forward" is

God's challenge to His people in the face of all barriers and difficulties.

Not Discouraging Criticism but Constructive Co-operation

It is easy to criticize and find mistakes others have made. Anybody can do this. It takes heroes to co-operate, waive their objections and postpone criticisms until a better day. The critic who only finds fault, picks at the sores, and scratches the scabs on the denominational body, ought not to be counted a friend to the cause in these distressing times. He is a mere faultfinder and his work is that of destruction. Constructive, friendly criticism will do good; but he who takes advantage of a bad world-psychology to destroy rather than construct certainly should not find a following among the friends of Kingdom building. Many mistakes have been made, doubtless, in this great movement. It is natural for fallible men whose experience is so large to make mistakes. Constructive criticism will take care of these mistakes as the work goes on. In a day of bad economic conditions, social unrest, and political upheaval, the carping critic finds his day and seeks to destroy what a heroic, self-denying people has tried to build up. Dr. Gambrell says: "A disgruntled dog barking at the moon must not be regarded as an astronomer, but as a howler." This philosophy might be applied to the man who criticizes others and co-operates none. The real friends of the Campaign in these distressing times will hold their peace on the mistakes that have been made and make their criticisms at a time and place not to hurt and cripple the Campaign causes. They will waive their objections and lend all their co-operative strength to building and helping now. Our great need is constructive co-operation. Dr. Broadus' famous saying nearly approaches the truth at this time: "The kickers do not give and the givers do not kick." Let us correct our mistakes, but do it in such a way as to save our causes.

Our Chance to Win

We have a splendid chance to win and make our five year program a real victory. It lies in this direction. Hold steady, stand fast, be loyal to our covenants, be heroic, not pessimistic, be co-operative, not critical, be sacrificing, not selfish, be prayerful, not complacent, be evangelistic and aggressive, carry every ounce of the load you can, lift like men, do not throw off on your brothers and Christ. A better day is ahead. The world's storm is slowly passing. A constructive period is coming in. God is in His heaven. Christ is in our great movement. Let's do His will and "press the battle to the gates."

GIRDING FOR THE TASK

From the launching of the Baptist 75 Million Campaign until the close of the past state conventional year, the total cash collection on Campaign subscriptions have totalled \$30,160,843.35, according to a report to the Conservation Commission at its session in Nashville, January 18. While this sum does not represent the total amount due up to the present, by any means, the showing made is larger, proportionately than that of any of the other large denominations in their forward movements. It was announced, and in view of the financial depression that has prevailed for the past year and a half, the members of the Commission are pleased with the results.

The collections by states, as reported to the Nashville headquarters, up to the close of the state conventional year, were as follows: Alabama, \$1,245,191.13; Arkansas \$1,001,383.37; District of Columbia \$123,280.01; Florida \$469,755.53; Georgia \$2,953,650.79; Illinois \$296,263.28; Kentucky \$3,072,741.67; Louisiana \$697,896.42; Maryland \$398,600; Mississippi \$1,556,300.19; Missouri \$1,150,301.16; New Mexico \$158,248.04; North Carolina \$2,377,733.98; Oklahoma \$784,254.88; South Carolina \$2,633,840.52; Tennessee \$1,747,355.70; Texas

\$4,426,196.05; Virginia \$3,214,085; specials from all sources \$1,556,368.26.

This showing in finances, along with the administration of 250,814 baptisms in the local churches last year, and the unprecedented number of young men studying for the ministry in Southern Baptist institutions of learning, and many other young people preparing themselves for special forms of Christian service, other than the ministry, was regarded by members of the Commission as a great victory as well as a cause for devout thanksgiving to God and a determination on the part of Southern Baptists to go forward to still larger accomplishments in sacrificial service and soul winning. Having made the evangelistic record they did during 1921, Southern Baptists should not be content with less than 300,000 baptisms during 1922. Chairman R. L. Scarborough declared.

That the Baptists of the South may have the spirit to win in the face of all kinds of hardships and obstacles in redeeming their obligations to the 75 Million Campaign, a call to earnest prayer and sacrificial service was issued by the Commission in the hope that churches and individuals will be much in prayer for God's guidance and power during the months that are ahead.

Another factor that will serve to help complete the payment of the Campaign subscriptions is the wider dissemination and practice of the doctrine of stewardship and the hope was expressed by the Commission that all Baptist forces will lend their aid to the Laymen's Missionary Movement and its co-operating committees in enrolling 500,000 titheers among Southern Baptists before the Southern Baptist Convention meets at Jacksonville, May 17. Leaders in this campaign likewise held a conference in Nashville, following the adjournment of the Conservation Commission, and reports on the progress of the titheing movement were deemed very gratifying.

The hope was expressed by the Conservation Commission that Southern Baptists everywhere would remain steadfast to the original Campaign program, stand by their pledge and redeem them as rapidly as possible even though they may not be able to pay them in their entirety as they fall due, and preserve the spirit and unity and co-operation that marked them in the completion of the original Campaign drive. One of the weaknesses of the Campaign it was pointed out, was the failure of the churches to push the work of securing subscriptions from members who have come in since the first drive was completed, and of pastors, church treasurers and deacons to keep the interests of the Campaign fresh upon the minds and hearts of the individual members of the churches. The necessity of the church treasurers remitting Campaign funds to the state treasurers promptly, and of the state treasurers making monthly remittances to the various causes profiting from the Campaign on the basis set out in the original Campaign Program was stressed.

In the hope of stimulating the people to the performance of the largest task in bringing the payments on their Campaign subscriptions up to date by May 1, the state secretaries have agreed to hold inspirational rallies in their states during the early spring and in some of the states there will be a rally in the majority of the district associations. The Commission urged that as fully as possible the associational organizations be employed in reaching the local churches and laying upon them the need of making the largest possible contributions to the various Campaign objects at the present time.

FRANK E. BURKHALTER.

Brother O. P. Estes goes to Picayune. We wish for pastor and people the best year ever.

The Jefferson Davis Baptist Sunday School Convention meets at Whitesand, Jan. 29. A great program is prepared, and the people will be there.

R. E. KENNINGTON, Pres. JOHN E. KING, 1st V. Pres. H. V. WATKINS, 2nd V. Pres. R. H. GREEN, 3rd V. Pres. JOHN E. SEAVEY, 4th V. Pres.
J. M. HARTFIELD, Treas. W. G. SOURS, Sec'y.

BANKERS AND MERCHANTS FIRE INSURANCE CO.

Authorized Capital and Surplus, \$2,000,000.00

BANKERS AND MERCHANTS FIRE INSURANCE COMPANY

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JOHN E. KING, New York, first vice-president,

H. V. WATKINS, second vice-president,

R. H. GREEN, third vice-president,

J. E. SEAVEY, Brookhaven, fourth vice-president,

W. G. SOURS, secretary,

J. M. HARTFIELD, treasurer.

These are the officers of the Bankers and Merchants Fire Insurance Co., another big business concern that was born in Jackson yesterday, and one that will mean much to the future progress and development of Jackson and to the entire state of Mississippi.

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The Bankers and Merchants Fire Insurance Company of Mississippi starts with an authorized capital of two million dollars, two hundred thousand of which is to be paid in immediately. As an indication of the way those men present view this new company practically one hundred thousand dollars was subscribed at this initial meeting, and assurance given that business will be written within two weeks from date.

It is doubtful if any enterprise ever put on foot in Mississippi has had present at any one meeting a more representative crowd than those present yesterday.

The organization of the Bankers and Merchants Insurance Co. was perfected without a hitch, without a dissenting voice and with an enthusiasm, born of conservatism, that can mean nothing less than a complete change of heart in the state and the future of the Insurance Commissioner as to the operation and organization of insurance companies. Every possible angle has been considered, and

The extraordinary situation created by the withdrawing of the Fire Insurance Companies from the State of Mississippi presents an opportunity for another BIG STATE COMPANY unparalleled in the history of the business.

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The Bankers and Merchants Fire Insurance Company, Jackson, Miss., has authorized capital and surplus of \$2,000,000—the par value of the stock is \$10.00. The selling price is \$20.00 per share, \$10.00 being applied to the capital account and \$10.00 to the surplus account.

All shares are common, fully paid and non-assessable and vote and share in all the profits and earnings.

CITY BONDS OF JACKSON, MISSISSIPPI, WILL BE ACCEPTED AT FACE VALUE AND TIME CERTIFIED ON SAME. Liberty Bonds will be accepted at face value and time certified.

of the stock is \$10.00. The selling price is \$20.00 per share, \$10.00 being applied to the capital account and \$10.00 to the surplus account. All shares are common, fully paid and non-assessable and vote and share in all the profits and earnings.

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Chain of Banks.

It is doubtful if any enterprise ever put on foot in Mississippi has had present at any one meeting a more representative crowd than those present yesterday.

The organization of the Bankers and Merchants Insurance Co. was perfected without a hitch, without a dissenting voice and with an enthusiasm, born of conservatism, that can mean nothing less than a company organized along the very safe, and strict lines laid down by Insurance Commissioner Henry, and its business will be carried on with the very best feeling toward all like interests in the State.

In addition to the splendid local representation at the meeting there were present representative men from every section of the State, among these being: John E. Seavey, of Brookhaven, H. H. Brister, of Yazoo City, E. C. Tonsmeire, Biloxi, W. A. McDonald, Bay St. Louis, Judge Jeff Kent, Forest, S. J. High, Tupelo, and others equally as well known for the excellent manner in which they handled their own business affairs, and for their conservative work in their respective communities.

An executive committee of seven members was named to have supervision over the business, the following have been selected: R. E. Kennington, J. M. Hartfield, T. M. Hederman, R. H. Green, H. V. Watkins, John E. King and W. G. Sours. —Daily Clarion-Ledger, Jan. 18.

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Witness.

GOD'S LAND COVENANT WITH ABRAHAM By A. D. Muse.

Abraham's kindred were idolaters. God called him to leave his family. "Now the Lord said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee." Gen. 12:1. Then follows God's promise: "I will make thee a great nation etc." Gen. 12:2-3. Then, Gen. 12:4-10 gives an account of his forsaking all to follow God. "And in to the land of Canaan they came." Then comes the land-covenant, "And the Lord said unto Abraham, unto thyself will I give this land." Gen. 12:7. In Gen. 15:18-21 God specifies the territory: unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, The Kenites, the Kenizzites, the Kadmmites, the Hittites, the Perezites, the Rephaim, the Canaanites, the Gergesites and the Jebusites. Ps. 72:8 says: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (northward.) This territory is bounded on the west by the great sea, the Mediterranean, on the east by the river Euphrates, on the south by the river of Egypt, on the north, by Hamath.

But here is a fact: the seed of Abraham has never possessed all the land which God promised. Neither have all the tribes been given an allotment. The land promise has never been fulfilled, yet, God says: "Ye shall inherit it one as well as another," Ezek. 47:14. A summary: (1) God promises Abraham a great nation. Thus He changes his name from Abram to Abraham. (2) God promises him a definite bounded land. (3) He promises to give him all the land prescribed. (4) He promises all his children—all tribes—and, this is God's territorial covenant, God's deed, Abraham's title. But thus far there is no token of it. He has God's promise. But it is not satisfied.

Again, God showed Abraham that it was his descendants that should possess the land. Also that Abraham should personally possess it, jointly with his descendants, not while then living on earth but later on in the resurrected state: "And he said Lord God where shall I know that I shall inherit it? And he said unto him, take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon. And he took unto him all these, and he divided them in midst, and laid each piece one against another, but the birds divided he not. And when the fowls came down upon the carcase Abraham drove them away; and when the sun was going down, a deep sleep fell upon Abraham; and lo an honor of great darkness fell upon him. And he said unto Abraham, know as a surety, thy seed shall be a stranger in land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge. And afterwards shall they come out with great substance; and thou shalt go to thy fathers in peace; thou shalt be buried in a ripe old age. But in

the fourth generation they shall come hither again: for the iniquity of the Ammonites is not yet full. And it came to pass that when the sun went down and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. The same day the Lord made a covenant with Abraham saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, The Kenizzites, the Kadmmites, the Hittites, the Persizzites, the Rephaim, the Ammonites, the Canaanites, the Gergesites and the Jebusites." Gen. 15:8-21.

There is no evidence that these slain animals were a blood ratification of the land-covenant. But this symbol is a prophecy of the method and time of the redemption of the land-promise to Abraham. Abraham understood that it was not while now living, but later, with his seed, also he evidently understood that he must go down to the deep, dark horrors of the grave in death. And also he evidently understood that he was to come forth in the resurrection.

This far the covenant all remains unsatisfied. Abraham has no token of its being fulfilled but God does not leave him thus. "As for me behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name be called Abraham, but thy name shall be Abraham; for a father of many nations have I made thee. . . . and I will establish my covenant between me and thee and thy seed after thee, in their generation for an everlasting, . . . and I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God. . . . This is my covenant which ye shall keep between me and you, and thy seed after thee, every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskins; and it shall be a token of the covenant, between you and me. And he that is eight days old shall be circumcised among you, every man child in your generation, he that is born in the house or bought with money of any stranger which is not of thy seed. And my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskins is not circumcised, that soul shall he cut off from his people, he hath broken my covenant." Gen. 17:4-14

The rite of circumcision is a token of God's territorial-covenant made some fourteen years before. This is God's covenant to give the promised land to Abraham's flesh marked descendants. These flesh marked descendants are to receive it as an everlasting inheritance. I make two points. 1. This covenant was ratified by the flesh-mark, circumcision. 2. It was ratified by God's oath. It was not ratified by the blood of animals. Such ratification did not come in until the law was given on Sinai. In Gen. 17:4-14 the promise is identical with the one made fourteen years before. This is a renewal of the promise. Following the re-statement of the land-promise God ratifies the covenant. This ratification is two-

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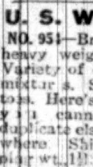
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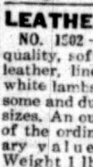
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fold, thus making it doubly binding. First the rite of circumcision, the flesh mark and ye shall circumcise the flesh of your foreskins, and it shall be a token of the covenant between me and you."

Second: God ratifies it by oath, which oath he swears by himself. ("For when God made promise to Abraham, when he could swear by no greater, he swear by himself." Heb. 6:7) "By myself have I sworn saith the Lord; for because thou hast done this thing, hast not withheld thy son: that in blessings I will bless thee, and in multiplying I will multiply thy seed, as the stars of Heaven, and a the sand which is upon the sea shore; And thy seed shall possess the gate of the enemy. Gen. 22:16-17

Later God said to Isaac: "----- And unto thy seed I will give all these countries, and I will perform the oath which I swear unto Abraham, thy father," Gen. 26:3. And yet, though satisfied by token and oath, the promise has yet been only partially fulfilled. For all the prescribed land has not been possessed nor all the tribes given land. Again, the former partial possession was only temporary. But its an everlasting covenant and is to be an everlasting inheritance.

God said: "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. Paul, as an authoritative expositor of this says: "Now to Abraham and his seed were the promises made, He saith not, and to seeds which were many, but as of one, and to thy seed which was Christ." Gal. 3:16 Paul was discussing only one side of the covenant, the seed side. This he shows, was literally fulfilled in Christ and his spiritual progeny. "Even as Abraham believed God and it was accounted unto him for righteousness, know ye therefore that they which are of faith the same are the children of Abraham. And the scriptures foreseeing that God would justify the heathen through faith, prescribed before the Gospel unto Abraham, saying, In thee shall all nations be blessed. Gal. 3:6-8 Paul does not touch the territorial question here. The Scriptural side of the covenant,--the seed phase--is being literally wrought out in Paul's own day and ours. But in the eleventh chapter of Romans Paul takes up the national phase of the question and thus touches the territorial side of the covenant. "For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles he come in; and so all Israel shall be saved. And it is written: then shall come out of Zion a deliverer, and shall turn away un-Godliness from Jacob. Rom. 11:25-26

Paul explicitly teaches that the seed phase--the spiritual side was fulfilled in Christ. "Brethren I speak after the manner of men, though it be but a man's covenant, yet, if it be confirmed no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made, and he saith not, and to seeds as many, but as of one, and thy seed which is Christ." Gal. 3:15-17 "For ye are all the children of God by faith in Jesus Christ.

For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. Ye are all one in Christ. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Gal. 3:28-29. Every orthodox Christian in the land believes this states the literal fulfillment of the Abrahamic covenant in reference to the seed. But every post-millennialist denies the literal fulfillment of the land-covenant, which was always given with the former.

I state explicitly that if one was literally fulfilled the other will be also. Also, the land-covenant will be kept faithfully, and minute's fulfilled else Israel observed the rites of circumcision in vain, and God has broken His oath, which he swore by himself. No reverent mind believes God will do the latter.

Has the Territorial covenant been fulfilled. It has not. They were to possess all the land. All Jewish history stands in proof that it has not been fulfilled. Will it be fulfilled? "To the law and to the testimony" Ezek. 37:1-10 gives the mission of the dry bones. I have heard preachers apply that to dead churches. Also to sinners dead in sin. It has no more application to such than Balaam's saddle horse. Not a bit more. Verses 11-14 gives God's own explanation of the mission. "Then he said unto me, son of man, these bones are the whole house of Israel. ----- And shall put my spirit in you, and ye shall live, and I shall place you in your own land."

About 740 B. C. the ten tribes, the Northern Kingdom, known as the "house of Israel," and "Israel," and Ephraim was carried away captive, by the Kingdom of Assyria into many nation. They never returned. They are heard of no more, save in prophecy. They have come to be proverbially spoken of as the lost tribes. No one save God knows where they are. I read a book, trying to prove that the English came from them, but the author, to my mind, failed to make out his case. To these lost ten tribes the everlasting covenant of the everlasting inheritance is unfulfilled. But let God be true and every man a liar. Here is God's promise to those unknown ones, scattered through the Gentile nations, no positive trace of them known so thoroughly lost until God speaks of them as being in their graves, but they will be brought back. It is just as possible for them to come back, as it was for Isaac to be born when Abraham was as good as dead, being about an hundred years old; and to be from Sarah's dead womb. And Abraham, "Without weakening in faith, considered his own body as good as dead, (being about an hundred years old) and the deadness of Sarah's womb, yet looking unto the promises, he wavered not, through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform," (Rom. 4:19-21) puts to shame the post-millennialist scoffer who can't believe "Israel," the ten "lost tribes" are going to be brought out of their graves, (the Gentile nations) and be

brought into their own land. "O ye of little faith."

Judah, the Southern Kingdom was carried away, by Nebuchadnezzar, into one country, Babylon, about 466 B. C. Then 70 years later these were partially restored. It is during this exilic period of Judah that Ezekiel is prophesying. He alone, prophesies to both Kingdoms. After the partial restoration of Judah under Zerubbabel at which time only Judah and Benjamin, with a few Levites were restored, Titus, about 70 A. D. led the Romans down upon Jerusalem and razed it to the ground, and carried the people out to captivity. For centuries afterwards the Romans nor the Turks ever permitted the Jews, not one to live in Palestine.

In Ezek. 37:15-28, we have the mission of the two sticks and the interpretation thereof. (you miss something if you fail to read the mission.) "And I will make them one nation in the land upon the mountains of Israel, and one King shall be to them all; and they shall be no more ten nations, neither shall they be divided into two kingdoms any more at all. ----- And David my servant shall be King over them, and they all shall have one shepherd. ----- And they shall dwell in the land that I have given unto Jacob, my servant, where in your fathers have dwelt; and they shall dwell therein.

There you have it, my reader, it is not what you think. It is what God's eternal word says. "By my self have I sworn saith the Lord;-----and thy seed shall possess the gates of the enemy." "And unto thy seed I will give all these countries and I will perform the oath which I swear unto Abraham thy father."

"And ye shall circumcise the flesh of your foreskins; and it shall be a token of the covenant between me and you."

Clinton, Miss.

CALHOUN CITY

After living here one year with the folks on this field, Calhoun City, Vardaman and Shiloh we commence the new year with great hopes. The year was a success as I think. We took in something like a hundred members and did fairly well on some other lines.

The folks here at Calhoun City have shown great interest in the pastor and his family.

They have pounded us three times since we came. When we first got here, an don Thanksgiving, and then Christmas. Truly the lines have fallen to us in pleasant places here.

I had heard before my coming to this county that there were a great many people in the county that cared very little for law and order, and I will have to admit that there are some violations of law, but no more so than in other counties.

And while there are some whiskeys made in the county, we have some officers that go after the violators, we have one of the best sheriffs in the state and a judge who sits on the bench that puts it to violators when convicted, and we can find a jury in our county that will try a man according to law and evidence, and our little town is

a thriving town. Notwithstanding the depression there has been building going up here ever since I came.

The Baptist Church is dreaming of a nice brick church in the near future. J. F. Mitchell.

MRS. TOM SUMRALL

Brother Tom Sumrall was called upon to give up his loving wife and the mother of his three year old girl on January 5, 1922. Mrs. Sumrall was a beautiful Christian character. She was born May 18, 1887, united with the Methodist church at the age of 14, united with the Baptist church in 1913. Her husband and friends have sustained a great loss but she has received a greater gain. She, like Saul of Tarsus, was ready.

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GOD'S LAND COVENANT WITH ABRAHAM

By D. J. ...

Abraham's kindred were idolaters. God called him to leave his family. "Now the Lord said unto Abraham, get thou out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1. Then follows God's promise "I will make thee a great nation etc." Gen. 12:2-3. Then Gen. 12:4-10 gives an account of his forsaking all to follow God. And in to the land of Canaan they came. Then comes the land covenant, "And the Lord said unto Abraham, unto thy seed will I give this land." Gen. 12:7.

In Gen. 15:1-21 God specifies the territory: unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, the Kenizzites, the Kadmmites, the Kadmmites, the Hittites, the Persizzites, the Rephaims, the Ammonites, the Canaanites, the Gergasites and the Jebusites. Ps. 72:8 says: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (northward.) This territory is bounded on the west by the great sea, the Mediterranean, on the east by the river Euphrates, on the south by the river of Egypt, on the north is Hamath.

But here is a fact: the seed of Abraham has never possessed all the land which God promised. Neither have all the tribes been given an allotment. The land promise has never been fulfilled, yet, God says: "Ye shall inherit it, one as well as another." Ezek. 47:14. A summary: (1) God promises Abraham a great nation. Thus He changes his name from Abram to Abraham. (2) God promises him a definite bounded land. (3) He promises to give him all the land prescribed. (4) He promises all his children—all tribes—land. This is God's territorial covenant, God's deed, Abraham's title. But thus far there is no token of it. He has God's promise. But it is not satisfied.

Again: God showed Abraham that it was his descendants that should possess the land. Also that Abraham should personally possess it, jointly with his descendants, not while then living on earth but later on in the resurrected state: "And he said Lord God where by shall I know that I shall inherit it? And He said unto him, take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon. And he took unto him all these and he divided them in midst, and laid each piece one against another; but the birds divided he not. And when the fowls came down upon the carcasses Abraham drove them away, and when the sun was going down, a deep sleep fell upon Abraham; and lo, an honor of great darkness fell upon him. And he said unto Abraham know as a surety, thy seed shall be a stranger in land that is not thine, and shall serve them and they shall afflict them four hundred years, and also that nation whom they shall serve, will I judge. And afterwards shall they come out with great substance and thou shalt go to thy fathers in peace; thou shalt be buried in a ripe old age. But in

the fourth generation they shall come hither again: for the iniquity of the Ammonites is not yet full. And it came to pass that when the sun went down and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. The same day the Lord made a covenant with Abraham saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, The Kenizzites, The Kadmmites, the Hittites, the Persizzites, the Rephaims, the Ammonites, the Canaanites, the Gergasites and the Jebusites." Gen. 15:8-21;

There is no evidence that these slain animals were a blood ratification of the land-covenant. But this symbol is a prophecy of the method and time of the redemption of the land-promise to Abraham. Abraham understood that it was not while now living, but later, with his seed, also he evidently understood that he must go down to the deep, dark horrors of the grave in death. And also he evidently understood that he was to come forth in the resurrection.

This far the covenant all remains unsatisfied. Abraham has no token of its being fulfilled but God does not leave him thus. "As for me behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will establish my covenant between me and thee and thy seed after thee, in their generation for an everlasting, and I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God. This is my covenant which ye shall keep between me and you, and thy seed after thee, every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskins; and it shall be a token of the covenant between you and me. And he that is eight days old, shall be circumcised among you, every man child in your generation, he that is born in the house or bought with money of any stranger which is not of thy seed. And my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskins is not circumcised, that soul shall be cut off from his people, he hath broken my covenant." Gen. 17:4-14

The rite of circumcision is a token of God's territorial-covenant made some fourteen years before This is God's covenant to give the promised land to Abraham's flesh marked descendants. These flesh marked descendants are to receive it as an everlasting inheritance. I make two points. 1. This covenant was ratified by the flesh-mark, circumcision. 2. It was ratified by God's oath. It was not ratified by the blood of animals. Such ratification did not come in until the law was given on Sinai. In Gen. 17:4-14 the promise is identical with the one made fourteen years before. This is a re-natal of the promise. Following the re-statement of the land-promise God ratifies the covenant. This ratification is two-

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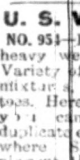
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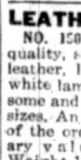
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fold, thus making it doubly binding. First the rite of circumcision, the flesh mark and ye shall circumcise the flesh of your foreskins, and it shall be a token of the covenant between me and you."

Second: God ratifies it by oath, which oath he swears by himself, ("For when God made promise to Abraham, when he could swear by no greater, he swear by himself." Heb. 6:7) "By myself have I sworn saith the Lord; for because thou hast done this thing, hast not withheld thy son: that in blessings I will bless thee, and in multiplying I will multiply thy seed, as the stars of Heaven, and as the sand which is upon the sea shore; And thy seed shall possess the gate of the enemy. Gen. 22:16-17

Later God said to Isaac: "----- And unto thy seed I will give all these countries, and I will perform the oath which I swear unto Abraham, thy father," Gen. 26:3. And yet, though satisfied by token and oath, the promise has yet been only partially fulfilled. For all the prescribed land has not been possessed nor all the tribes given land. Again, the former partial possession was only temporary. But its an everlasting covenant and is to be an everlasting inheritance.

God said: "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. Paul, as an authoritative expositor of this says: "Now to Abraham and his seed were the promises made, He saith not, and to seeds which were many, but as of one, and to thy seed which was Christ." Gal. 3:16 Paul was discussing only one side of the covenant, the seed side. This he shows, was literally fulfilled in Christ and his spiritual progeny. "Even as Abraham believed God and it was accounted unto him for righteousness, know ye therefore that they which are of faith the same are the children of Abraham. And the scriptures foreseeing that God would justify the heathen through faith, prescribed before the Gospel unto Abraham, saying, in thee shall all nations be blessed. Gal. 3:6-8 Paul does not touch the territorial question here. The Scriptural side of the covenant—the seed phase—is being literally wrought out in Paul's own day and ours. But in the eleventh chapter of Romans Paul takes up the national phase of the question and thus touches the territorial side of the covenant. "For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles he come in; and so all Israel shall be saved. And it is written: then shall come out of Zion a deliverer, and shall turn away un-Godliness from Jacob. Rom. 11:25-26

Paul explicitly teaches that the seed phase—the spiritual side was fulfilled in Christ. "Brethren I speak after the manner of men, though it be but a man's covenant, yet, if it be confirmed no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made, and he saith not, and to seeds as many, but as of one, and thy seed which is Christ." Gal. 3:15-17 "For ye are all the children of God by faith in Jesus Christ.

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. Ye are all one in Christ. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Gal. 3:26-29. Every orthodox Christian in the land believes this states the literal fulfillment of the Abrahamic covenant in reference to the seed. But every post-millennialist denies the literal fulfillment of the land-covenant, which was always given with the former.

I state explicitly that if one was literally fulfilled the other will be also. Also, the land-covenant will be kept faithfully, and minutely fulfilled else Israel observed the rites of circumcision in vain, and God has broken His oath, which he swore by himself. No reverent mind believes God will do the latter.

Has the Territorial covenant been fulfilled. It has not. They were to possess all the land. Ali Jewish history stands in proof that it has not been fulfilled. Will it be fulfilled? "To the law and to the testimony." Ezek. 37:1-10 gives the mission of the dry bones. I have heard preachers apply that to dead churches. Also to sinners dead in sin. It has no more application to such than Balaam's sad die horse. Not a bit more. Verses 11-14 gives God's own explanation of the mission. "Then he said unto me, son of man, these bones are the whole house of Israel. ----- And shall put my spirit in you, and ye shall live, and I shall place you in your own land."

About 740 B. C. the ten tribes, the Northern Kingdom, known as the "house of Israel," and "Israel" and Ephraim was carried away captive, by the Kingdom of Assyria into many nation. They never returned. They are heard of no more, save in prophesy. They have come to be proverbially spoken of as the lost tribes. No one save God knows where they are. I read a book, trying to prove that the English came from them, but the author, to my mind, failed to make out his case. To these lost ten tribes the everlasting covenant of the everlasting inheritance is unfulfilled. But let God be true and every man a liar. Here is God's promise to those unknown ones, scattered through the Gentile nations, no positive trace of them known so thoroughly lost until God speaks of them as being in their graves, but they will be brought back. It is just as possible for them to come back, as it was for Isaac to be born when Abraham was as good as dead, being about an hundred years old; and to be from Sarah's dead womb. And Abraham, "Without weakening in faith, considered his own body as good as dead, (being about an hundred years old) and the deadness of Sarah's womb, yet looking unto the promises, he wavered not, through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform." (Rom. 4:19-21) puts to shame the post-millennialist scoffer who can't believe "Israel," the ten "lost tribes" are going to be brought out of their graves, (the Gentile nations) and be

brought into their own land. "O ye of little faith."

Judah, the Southern Kingdom was carried away, by Nebuchadnezzar, into one country, Babylon, about 466 B. C. Then 70 years later these were partially restored. It is during this exilic period of Judah that Ezekiel is prophesying. He alone, prophesies to both Kingdoms. After the partial restoration of Judah under Zerubbabel at which time only Judah and Benjamin, with a few Levites were restored, Titus, about 70 A. D. led the Romans down upon Jerusalem and razed it to the ground, and carried the people out to captivity. For centuries afterwards the Romans nor the Turks ever permitted the Jews, not one to live in Palestine.

In Ezek. 37:15-28, we have the mission of the two sticks and the interpretation thereof, (you miss something if you fail to read the mission.) "And I will make them one nation in the land upon the mountains of Israel, and one King shall be to them all; and they shall be no more ten nations, neither shall they be divided into two kingdoms any more at all. ----- And David my servant shall be King over them, and they all shall have one shepherd. ----- And they shall dwell in the land that I have given unto Jacob, my servant, where in your fathers have dwelt; and they shall dwell therein.

There you have it, my reader, it is not what you think. It is what God's eternal word says. "By my self have I sworn saith the Lord; ----- and thy seed shall possess the gates of the enemy." "And unto thy seed I will give all these countries and I will perform the oath which I swear unto Abraham thy father."

"And ye shall circumcise the flesh of your foreskins; and it shall be a token of the covenant between me and you."

Clinton, Miss.

CALHOUN CITY

After living here one year with the folks on this field, Calhoun City, Vardaman and Shiloh we commence the new year with great hopes. The year was a success as I think. We took in something like a hundred members and did fairly well on some other lines.

The folks here at Calhoun City have shown great interest in the pastor and his family.

They have pounded us three times since we came. When we first got here, an don Thanksgiving, and then Christmas. Truly the lines have fallen to us in pleasant places here.

I had heard before my coming to this county that there were a great many people in the county that cared very little for law and order, and I will have to admit that there are some violations of law, but no more so than in other counties.

And while there are some whiskey made in the county, we have some officers that go after the violators, we have one of the best sheriffs in the state and a judge who sits on the bench that puts it to violators when convicted, and we can find a jury in our county that will try a man according to law and evidence, and our little town is

a thriving town. Notwithstanding the depression there has been building going up here ever since I came.

The Baptist Church is dreaming of a nice brick church in the near future. J. F. Mitchell.

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Mississippi College News

Mississippi Baptist Training Camp Clinton

Examination! Examination! I have often thought how easy it would be for us to pass the Final test of life, if we spent as much of our time while on earth in spiritual preparation for the judgement, as we do in preparation for our school examination. Yet, some fail, and when Jesus shall come again, He will find a multitude of people not ready for His coming. But why all this study, worry and training here? What is our relation to our denomination and what is the relation of the Baptists of Mississippi to their training camp at Clinton.

I can best show the relation by an illustration from real army life. For example when the United States declared war on Germany, her next step was to establish army training camps all over America. And place therein officers and men to the number of thirty thousand; for America needed a well trained army. The government furnished all necessary equipment and supplies. On the other hand the soldiers realized their responsibility to the government for its existence, defense and victory in that dark hour. There was a mutual realization of responsibility. There, too, was a vital relation between camp life and home life. If you had a boy, or a friend there it was your camp. It was not a local affair, but a national interest. Then all hearts, prayers, and interests were concentrated upon victory for America. As a result, we behold written in gold—at the price of human blood—across the to-morrow peak of America's already glorious achievements, these words: "November 11, 1918, Victory for America, for the Allies and for God".

The Mississippi Baptists have openly declared war against the Devil and all his agents. In order to wage a successful war the Baptists realized the necessity of trained Christian soldiers. Accordingly they established at Clinton a Baptist Training Camp, with an intelligence office in Jackson (Baptist Record). They put competent officers in charge of the Camp. From all parts of this state, and many other states men have come to take advantage of the opportunities offered by the Baptists through Mississippi College.

It was prophetic vision that brought about this camp where the conditions are such as will enable one to develop all his powers for efficient service in the King's work. But the vision, if completed then, has never been fully realized. For we are seriously handicapped, in that we have no church building here to worship in, and to carry on all church activities with vigor and quietness. Dr. Wall trained his very soul to complete this building. But the Baptists of Mississippi did not get the right vision. But now I believe that

we have the vision that will lead us to a marvelous victory.

The foundation of the church is laid and Dr. Patterson conceived a plan whereby every Baptist Sunday School in this state might have a part in the completion of this much needed church plant, by making an offering for that purpose. Why did I say that now we had the right vision? Because the response from Sunday Schools has been beyond expectation. Dr. Patterson's Sunday School class led the way here last Sunday contributing over \$100.00 for the church building fund. Similar response is being met with all over the state.

If we expect to train boys and girls in our denomination for the future, we must at least supply the most needed equipment. This church is your church if you are a Baptist of Mississippi. There must be concentration of your prayers, money and interests upon this camp, also there must be mutual recognition of our responsibilities if we are to win now. Progress in the future and conquer Satan. You put your all into the army to prepare us to kill our fellowman. Now will you not concentrate your prayers and thoughts upon this work and share your means in helping us erect a church, that shall ever bless humanity, be a valuable asset to this training camp and stand out as a token that we want peace to reign and in order to hasten in the Kingdom of God? Then avail yourself of the opportunity to have a part in God's work here and say with others, when this building shall have been completed: "Victory! Victory for unborn generations, for Mississippi and for Christ our Savior".

W. A. KEEL.

RESOLUTIONS OF BROOKSVILLE BAPTIST CHURCH AND S. S.

Whereas, God in His omnipotent wisdom has called to himself Miss Elizabeth Cadenhead who was formerly a faithful member of our church and Sunday School, and president of our Jr. B. Y. P. U., therefore, be it resolved:

First, that in the "going home to be with Jesus" (as she expressed it) of Elizabeth, this church feels keenly its loss, and the Sunday School and the B. Y. P. U. have lost a zealous, faithful member; that her patient suffering and implicit, child-like faith as she spoke so confidently to her loved ones of the glories beyond, is an inspiration to us all.

Second, that while our hearts are saddened by her going and we greatly miss her cheerful spirit, we desire to be submissive to Him who fully knows and tenderly cares for His own.

Third, that we, hereby, express our sympathy to the bereaved family and commend them to the One who has promised to "bear our griefs and carry our sorrows" realizing "that to them that love God all things work together for good, even to them that are called according to His purpose," and that He who sees the sparrow fall is not unmindful of the sorrows of those who have put their trust in Him.

Fourth, that a copy of these resolu-

tion be sent to the sorrowing family; to the Brooksville News; The Mississippi Messenger; The Spectator (her college paper) and the Baptist Record, and that copy be spread on our minutes.

"My Father is rich in houses and lands. He holdeth the wealth of the world in His hands;

Of rubies and diamonds, of silver and gold.

His coffers are full, He has riches untold.

I'm a child of the King, a child of the King:

With Jesus my Savior, I'm a child of the King.

Mrs. G. B. Smalley

Mrs. J. P. Stiles

Mrs. O. P. Phillips

Miss Francis Nuckols

GRENADA

We are happy over the blessings of the Lord on the work here. Last Sunday we gave out at the close of the Sunday School, twenty diplomas, and a few seals. We have a class at work all the time. Our Sunday School is reaching towards the A. A. I with a few more points we will reach the top and win the victory. We now have the best equipped Sunday school in Grenada, for two weeks ago we finished the rooms under the church building, where now we have twenty-four classes meeting every Sunday, and at the same time we put in two nice wash rooms, one for the women and the other for the men, and we made a dandy little kitchenette, all of which we very much needed. Here is some fine news, every cent of debt is paid. Mr. C. C. White, our splendid superintendent, is making things move. He is one of the best in the state.

It is a real pleasure to say that we are in the new pastor's home, which cost the church over seven thousand dollars (the last cent of this has been raised, except a note of fifteen hundred dollars, which is not due until next September, in fact we have part of that). We bless God and move on.

The Tithers Band of our church has now grown until it numbers over one third of the active members of the church, and this means more than words can tell.

Last Sunday we had a good day, for three united by faith and at both hours we had fine crowds.

Last but not least, on Sunday December the 25th, one of our fine young men asked the church to license him to preach, which we did, and he is now in Clark College.

Let's pray as this new year now before us that we may use the time for His glory, therefore may the unfolding days of the future bring to each of God's faithful ones, the richest treasures that He has in His storehouse of power and service.

Yours in Him,

W. E. FARR.

Grenada, Jan. 7th, 1922.

Clarence Stanley Leavell of Anderson S. C. has recently accepted the call to take charge of S. S. and Young People's activities at Central Baptist Church, Memphis.

The call was accepted only after it was very urgently extended not only by people connected with Central Baptist church, but by telegrams from outside organizations, among them The Mayor's office, president of the Chamber of Commerce, president of Rotary Club, and president of the Protestant Pastor's Association.

Brother Leavell goes to Memphis well qualified for the important position he will occupy there. He is a graduate of the University of Miss., and was a student in the Baptist Theological Seminary. He served in Arkansas as S. S. and B. Y. P. U. Secretary, and later accepted a position as enlistment Secretary at Walnut Street Church, Louisville, Ky., where he remained four years, building up this S. S. in a wonderful way. He was in the officers training camp at Camp Taylor at the time the armistice was signed, and after this accepted the position as educational rector and Sunday School Supt. at First Church, Anderson S. C. Through his efforts this Sunday School has an average attendance of 1000.

\$12.95 GOODYEAR ALL-WEATHER COAT FREE. Goodyear Mfg. Co., 951 R. Goodyear Bldg., Kansas City, Mo., will send a handsome Rainproofed, All-Weather coat to one person in each locality who will show and recommend it to friends. Write today.

RESOLUTIONS

Clinton Baptist Church in conference assembled, Jan. 4, 1922.

Since our beloved pastor, Dr. Zeno Wall, has been called by the Master to another field of labor; since his long service here in the leadership of our forces has been to the glory of God and to the building up and development of His cause at this point; since the loving service of Bro. Wall as our leader has been of the utmost pleasure and profit to us as a band of Christian workers:

Therefore, be it resolved:

1. That we commend our brother, Dr. Wall, and his family to the loving leadership of the Father in active service in the new field.

2. That we would commend him to the Christians of his new pastorate as a worthy man, a sympathetic and fearless leader, and an earnest and consecrated servant of God.

3. That we would bespeak for him and his Christian knidness, loving sympathy, and earnest cooperation in all private and community service.

May God's blessings be upon Brother Wall his family and his entire congregation.

By order of the church,
Jan. 4, 1922.

J. F. Wallace, Clerk.

CABBAGE PLANTS

Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid. 100 for 30c; 500 for \$1.10; 1,000 for \$2.00 postpaid. By express, 1,000 to 4,000 at \$1.50 per 1,000; 5,000 to 9,000 at \$1.25 per 1,000; 10,000 and over at \$1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

General Association

(Send everything intended for this page to the Editor, L. M. Phillips, Newton, Miss.)

Address correspondence for this department to Rev. L. M. Phillips, Newton, Miss.

Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14.

Paul had not yet attained all that his heart longed for: he saw God's standard of righteousness and knew that he had not reached it, for he said he was not already perfect, but he was going that way; and making the going that way the chief business of his life: It was the one thing that, no matter what else he had to do, he worked at all the time; and he worked in no halfhearted way. "I press toward the mark."

In his forward look he forgot those things back yonder. He did not mean that he had, or could, blot out the things of the past from his memory and never think of them. He still remembered that he was a Jew, and that as such he had observed the outward forms of the law, so that so far as that was concerned he was blameless, but he counted all that as but loss and refuse, and turned his back upon it, that he might have Christ and his righteousness.

Paul did not think of the things of the past in a way to let them hinder him in his pressing forward; and it is just as needful for us that we get away from the past and faithfully do the work of the present, looking hopefully to the future.

Some do not press forward because of some failure in the past and are fearful that any effort now will result in failure. They are continually living over, and sorrowing for the mistakes of the past. All of us have made mistakes; the thing to do is to push them into the back-ground and undertake greater things than we were trying to do when we failed; ever looking to "Jesus the author and finisher of our faith."

Again some seem to live in the successes of the past; satisfied to remain idle now because they accomplished some things in the days that are gone; when no measure of success in the past can relieve us of our duty to God, and the joy to ourselves that comes from pressing on. Every real Christian desires to get the prize, and every faithful one will obtain it, but it will take us until the end of life.

Paul pressed forward all the time and was never satisfied until he received his crown of righteousness. "Never think the victory won, Nor lay thine amour down, The arduous work will not be done, Till thou obtain the crown."

About as near as you can come to taking something from nothing, is to take the conceit out of some people.

We filled our regular appointment at SoSo the fourth Sunday in Decem-

ber (25th); Christmas day. Every thing was quiet and we had fair congregations both morning and night.

Rev. E. A. Phillips of Newton has been called as pastor of the 8th Ave. Church, Meridian, and has accepted.

How many new years resolutions have you made? How many of them have you kept? One has to be resolute to live up to his good resolutions.

The holidays were quiet all over this section of country so far as we have been able to observe. Drunkenness was conspicuous by its absence.

The moonshine stills, and we wondered how any moral man, let alone a Christian, could say a word against our prohibition laws. Conditions are bad, we know, in some places but they would be worse if we had open saloons.

If you have that all tired out feeling get the Record and read it. That is a fine tonic for the blues.

And then; if you are a preacher, and get to feeling like you have done something that you are afraid will be found out, just write the Editor of his department all the good things you can think of about your field and work, and perhaps you will feel allright.

We are sorry to lose Rev. C. E. Bass who has left Ellisville from our territory. He is a loveable preacher and we regret his going from us. We pray God's blessing on him in his new field.

The Montrose church has called Bro. Meadows of Newton as pastor, and he has already begun work there.

Now about what we call our Spring collections for missions: do not put off collecting the offering of your church till the last moment. Begin now.

We want each church in the General Association to send in a liberal contribution by the time of our Board meeting in April. Brother Pastor, begin preaching and talking it up now and don't wait till the very last Sunday before the Board meeting to begin collecting from your churches.

Try to get all who subscribed to the 75 Million Campaign fund to pay their pledges, and get a contribution from those who did not subscribe, and send the money to Rev. J. W. Rooker, Laurel, Miss. R. 6.

The church at Russell, Miss., has called Rev. A. Miller and we understand he has accepted.

The New Hope church, Lauderdale County, is looking for a good preacher who can give them one fourth time, third Sunday preferred.

Any preacher wanting the work can write to A. W. Walker, Enterprise, Miss.

The outlook for Knight's Valley church is hopeful. At the last meeting (New Year's day), six members were received by letter that will add much to the working force of the church.

We have been in four different counties during the holidays and have not seen a drunk man, and have only heard of two or three; and yet some people will continue to cry that prohibition does not prohibit. We have heard some Baptists say that we would be better off if we had whiskey back than we are now with

SALESMAN WANTED—Must be high-class, recommended by rated business men. To experienced salesmen we pay salary; to commission workers we make weekly advance on orders; to "dealers" we loan money for actual expenses. Our line is high-grade. Traveling season begins in spring, with deliveries in fall, giving eight or nine months steady work and a good income to hustlers. Write today giving full information. Howard-Hickory Nursery, Hickory, N. C.

Mrs. F. L. RAWLS.

During the holidays Mr. and Mrs. F. L. Rawls of Clyde Miss., were separated by the icy hand of death, which called Mrs. Rawles to her Heavenly Home. Mr. and Mrs. Rawles had lived together for forty three years, and were among the earliest settlers of the community in which they live.

Mrs. Rawles was the mother of several children, some of whom have long since gone to their home in Glory. The others living upright lives in the surrounding communities. Mrs. Rawles was a noble christian lady, and was loved by all. She has fought life's battle in the name of Jesus. She kept the Christian light burning in the service of her Master through many years, and even tho' she ceases to speak yet her light and life still shine and shall continue to shine among us who knew her.

Let us thank God for such a character as Mrs. Rawles and all who stood, and yet stand for the great principle for which Jesus lived and died, and look through the dark mist of sorrow which hangs over the community and see that day when we too shall cross that dreaded stream to reunite with the friends and loved ones who have gone before. May God's blessings rest upon Mr. Rawles and his family.

A friend to the family.

CABBAGE PLANTS

Early Jersey Wakefield, Charleston Wakefield, Succession, All Saints, and Drum Head, also Bermuda Onions: 500, \$1.25; 1,000, \$2.00, postpaid. 1,000 to 5,000, \$1.50 Express collect; 5,000 to 10,000, \$1.00, Express collect. Write for prices on big lots. Cash must accompany all orders.

JAMES M. HENRY,
Box 41, Doerun, Ga.

ONE STROKE WINS NO CONTEST

"In life as in golf," says Walter Camp, "the attempt to do something in one stroke that needs two is apt to result in taking three."

Isn't there an idea in that for some of the people who fought so long for the prohibition law? Haven't they lost interest a bit, not because they think prohibition a failure, but be-

cause they think it a success? It is undoubtedly true that a majority of people are drinking less. The law was one stroke in the direction; but if everything is left to the law, it will be a long time before final results are attained.

A second stroke is needed. It is education and interest and example. Successful legislation goes hand in hand with education. Not until all people who are seriously in favor of temperance get seriously interested again, and personally back up "the authorities," will their full desires be realized.

—Collier's.

TOTAL RECEIPTS FROM THE STATES FROM MAY 1, 1921 TO JAN. 1, 1922

STATE	5-1-21 to 1-1-22
Alabama	\$5,828.19
Arkansas	
Dist. of Columbia	1,607.39
Florida	1,309.39
Georgia	11,059.27
Illinois	394.49
Kentucky	10,530.34
Louisiana	2.75
Maryland	2,500.00
Mississippi	2,239.56
New Mexico	126.31
North Carolina	15,000.00
Oklahoma	100.00
Tennessee	7,500.00
Texas	20,002.20
Virginia	25,535.57

TOTAL \$102,426.07

BAPTIST STUDENT RELIGIOUS ACTIVITIES.

B. D. Gray, Corresponding Secretary.

In sending out the notice concerning the election of Mr. Frank H. Leavell, as Secretary of the Baptist Student Religious Activities Committee, Dr. Love's name was omitted through an inadvertence for which I assume responsibility and have explained to Dr. Love.

Of course it is known that the Foreign Mission Board along with the other bodies mentioned is concerned officially in the work.

So the full committee consists of the following:

- B. D. Gray, Chairman—Home Mission Board.
- I. J. Van Ness, Secretary—Sunday School Board.
- J. F. Love, Foreign Mission Board.
- W. C. James, Education Board.
- Miss Kathleen Mallory, Woman's Missionary Union.

"WATCH US GROW"

The members of the Baptist Young Peoples Union of the Lumberton Baptist church, motored to Columbia, Sunday, December 11th, to visit the unioners there. Besides being entertained with an unusually good B. Y. P. U. program we had the pleasure of remaining for the beautiful Christmas program rendered by the Sunday School. We were served a delicious hot lunch and altho we went uninvited, we brought home a return ticket, which we expect to use in the near future.

Ruth Fite, Secretary.

(Subject, Seven Principles of Man.)

Submitted by E. L. Mitchell.

Scripture Lesson, Gal. 5th chapter
17th to 26th verses.

Text, Eph. 6-11

The future of civilization has largely been committed to the hands of the ministry and the churches, and depends largely on their loyalty to the principles of Christ.

A world grown old and cold and weary, a world distressed and utterly distraught, war stricken and disillusioned, torn by doubt and unbelief, its ancient established faith shaken to the foundation.

A world now wandering blindly in darkness, crying for light and for leadership.

An opportunity therefore undreamed of, is presented to the churches, to the ministry, to the individual Christian, to minister unto a sin-cursed world of humanity who are hungry, and are thirsting for the true gospel of the living God.

It is therefore needful to put on the whole armour of God.

Today the preacher needs imperatively, every advantage in the way of logic, and of spiritual force, and every ounce of power, grace and wisdom.

The church and the individual Christian, in order to convince, convict and convert the sinner must lead a very exemplary life, seasoned with a full amount of consecrated righteousness of Christ.

Each one needs all of these graces that he can possibly acquire, in this supreme moment of the world distress and history making.

When the future peace of the nations is hanging in the balance, you in common with all your brethren and coworkers in the great cause, must rise to the heights of Christianity, and holiness.

To more impassioned altitudes of appeal, by Word of Consecration, by Sanctification, in order to awake men's souls, and light the lamp of faith in men's hearts.

To accomplish this the church through Sanctification, gets Stimulation, Zeal, and Inspiration, from without as well as within.

We will take up the subject piece by piece of the seven principles of man, which of course is not all the evil that is with man.

First—Injustice—Greed.

He that is unfaithful in that which is least is unfaithful also in much. Luke, 16:10.

Man's inhumanity to man makes countless thousands mourn, by this one thing the sin of injustice and greed, confidence has fallen, for the two go hand in hand. Unjust in word and deed, Greed dominates business transactions.

Unfaithful in conversation, promises and obligations, unjust to man, unfaithful to God, and the church, and why? Because the preacher, the church, and the brotherhood in general, has laid aside the armour of God, and are fighting with the weapon that goes to make up my second point.

Envy—Falsehood.

For wrath killeth the foolish man, and envy slayeth the silly one. Of all debauching and unprofitable things is that envious nature in man.

That nature that breeds falsehood, which is the working of sin—SIN—the

father of evil secret passions and practices, SIN, the mother of hatred and murder, SIN, the elder brother of formalism and hypocrisy.

Envy is no part of the armour of God, Falsehood is not the preparation of the gospel of peace. I have a profound pity for the man or woman who is bloated with envy. Oh, the property destroyed, blood spilt, and lives lost, the misery and sorrow that has been suffered, and the havoc that has been wrought by Envy and Falsehood.

And these principles lead people unheeding into the third point in the subject.

Hate and Revenge.

Hate is a burning desire within that leads the ungodly to impassioned revenge. It was so in the beginning with Cain and so it is in this generation. But our Lord says Vengeance is mine I will repay.

The old time trust. The old time friendship, the Bible Love, the Neighborly Kindness is all gone it is of the past.

Each one looks askance at the other in the place of these, Brutishness and indifference reign.

Then, what shall I say? Put on the whole armour of God that ye may be able to stand against the wiles of the Devil.

And hear me, O People: Women have been put in mad houses and jails, children bled, murdered and annihilated, men have gone to every extremity, nations gone rampant, churches gone weak, and the world is at odds with itself, because of the above mentioned principles in man.

I do not know that the works of flesh could be better illustrated than in the foregoing principles and practices of man.

These things can be overcome very easily if we start at it right, there are other principles that will utterly overcome the principles of the works of the flesh.

And there are some other kinds of folks that have some of these other qualities. The first of which I will mention is,

Truth—Justice.

These are contrary to the ones we have just mentioned, out of these come life, peace and progress. The first principles are natural with man, and the antidote or toxin is to be found in the fourth, fifth, and sixth principles which man may acquire if he so desires, which is truth and justice, benevolence and Love and sacrifice, for these are the fruit of the spirit, and they are established, by the seventh, The Saving Faith of our Lord Jesus Christ.

Let your moderation be known unto all men. The Lord is at hand. Phil. 4:5

These last principles which are four, if a human soul abound in these, the Devil may roar as a lion; his hosts may heckle you, and hound you, the lightning may dash and cut their way through your house top, yes, and the mountains may quake and tremble under your feet, the volcanos may belch forth her molten lava around you, but oh, man, if you have and possess those last four principles, the biting, blighting, blistering effects of sin can not touch you, for your elec-

tion and calling is sure and when this world is no more, you will be known by the armour that you display, and He will say come in ye blessed of my Father.

Now in conclusion let me say, these are things that it is well nigh time we were all seriously thinking about, for although I have greatly condensed this letter it contains some thoughts and facts upon which the salvation of our souls hang.

AN APPRECIATION AND CORRECTION.

Since my letter appeared in the Record of Dec. 22nd., I have received quite a number of letters from friends, they have come from Tennessee, Arkansas and Mississippi; from preachers, educators, laymen and good women. All of which I appreciate more than words can express.

I intended to reply to each one personally, but soon found that to do that, I would have upon myself almost as strenuous a job as the pulpit. Hence I am availing myself

of the kindness of the editor of the Baptist Record, to make grateful acknowledgement of all the splendid letters already received and any others that may yet come to me. I trust all who have written me such kind helpful words, may have given to them long life, good health and a great ransoming day at last.

A Correction.

From some of the letters I have received, some seem to have gotten the impression that I am an invalid. Such is not the case. Under the advice of physicians, and acting upon my own judgement, I have given up pastoral work for the present that I may avoid invalidism or something worse. I shall not be entirely inactive. I shall respond to calls to conduct funeral services and perform marriages, and will occasionally fill an appointment, but will not assume the responsibilities of the pastorate, for a year, at least.

Sincerely,

W. I. Hargis.

FRANK E. BURKHALTER.

Total cash collections on the 75 Million Campaign during the past state conventional year ending Dec. 10 (the state conventional or associational year ended several weeks earlier in the majority of the states) were \$10,706,435.37 according to reports that have been filed with the headquarters of the Campaign at Nashville.

The writer asked each state secretary to indicate the total collections in his state for the past year and the sums paid by his office to the four Southwide objects of foreign missions, home missions, the Education Board and the Relief and Annuity Board. These reports show that foreign missions received from the past year's collections \$2,246,851.12 home missions \$1,329,454.01, the Education Board and Southwide educational institutions, \$343,580.98 and the Relief and Annuity Board \$332,729.91. It is possible that several of the states sent some of their remittances directly to the Southwide institutions and that their total contributions to Southwide educational objects are larger than the sums sent to the Education Board.

By special request the writer compiled a table setting forth the total collections of the year by states and

the distribution of the funds among the four Southwide causes mentioned, this distribution taking no account of the remittances by the State offices to their own state mission work, their educational institutions within the states, hospitals, orphanages and other distinctly state work. This distribution could not be given for the District of Columbia, inasmuch as the Southern Baptist Convention's share of the contributions of the churches in the Columbia Association is sent in bulk to Mr. George W. Norton of Louisville, treasurer of the Convention, to be distributed among the various Southwide interests on the basis of the original Campaign program, and the writer has been unable to get a detailed statement of the distribution.

It will be noted that Missouri and South Carolina report nothing sent to the Relief and Annuity Board as those states take care of their ministerial relief work through their own organizations. Louisiana reports only \$20 sent to the Relief and Annuity Board during the past year the treasurer explaining that this board received more than its share of the Louisiana receipts the previous year and that after the account was balanced the past year only \$20 to the credit of the board remained.

The tabulation by states follows:

States	Col. Past year	For Mis.	Home Mis.	Ed. Bd.	Min. Rel.
Ala.	\$ 416,794.95	\$ 118,409.19	\$ 72,032.69	\$ 19,803.35	\$ 21,366.04
Ark.	239,651.72	22,687.98	26,469.61	4,713.29	2,002.25
D. C.	64,458.11				
Fla.	184,429.13	36,885.82	34,119.38	7,395.15	3,688.50
Ga.	926,050.62	229,059.42	144,258.73	36,152.05	30,127.30
Ill.	93,774.14	23,189.87	15,739.92	5,123.98	2,921.01
Ky.	1,055,399.36	278,381.59	145,775.96	35,469.82	37,086.76
La.	282,938.47	58,422.74	40,504.78	10,941.78	20.00
Md.	141,945.00	36,725.00	24,650.00	23,858.00	7,000.00
Miss.	580,872.07	127,825.90	80,402.50	20,051.13	7,017.90
Mo.	612,022.75	42,358.76	23,348.89	1,325.00	
N. M.	77,119.40	12,407.89	12,469.56	2,479.58	1,112.71
N. C.	924,145.49	254,310.70	123,900.37	18,057.44	45,000.00
Okla.	312,387.40	35,853.84	36,214.98	7,129.70	3,100.00
S. C.	833,674.00	144,873.83	61,150.61	26,930.16	
Tenn.	625,066.61	150,457.70	79,380.38	12,251.65	27,500.00
Tex.	2,077,796.00	350,250.00	219,750.00	57,600.00	66,695.00
Va.	1,308,016.54	324,950.89	189,285.65	45,295.90	78,090.44
Total	\$10,706,435.37	\$2,246,851.12	1,329,454.01	343,580.98	832,727.79

BAPTIST BIBLE INSTITUTE

The Third Mid-Winter Conference of Christian Workers is to be held at the Baptist Bible Institute, New Orleans, Louisiana, January 24 — February 17.

Song Leaders' Conference ten days beginning January 24. The week beginning January 29 will be devoted to a school of methods for Sunday School workers; the week beginning February 12 to a school of methods for B. Y. P. U. workers; the week beginning February 12 to an institute for W. M. U. workers. The full courses, as outlined by our Sunday School Board and W. M. U. will be presented by leading Baptist leaders, men and women. Inspirational addresses will be given, as well as special courses adapted to various types of religious workers. The regular work of the Institute will be open to special students who may come for the Mid-Winter School of four weeks.

Dr. W. W. Hamilton has just begun his pastorate at the St. Charles Ave. Church, New Orleans, under the most favorable auspices. He has done marvelous work as Superintendent of Evangelism of the Home Mission Board and was therefore able to give the Baptist Bible Institute a helpful and inspiring address on Missionary Day this month. His appreciation of home mission work and of Dr. Gray, our great leader was evident throughout his helpful address.

B. H. DeMent.

COLUMBIA MO.

The annual meeting of the First Baptist Church of Columbia Mo., was held on the evening of Jan. 4th., 1922 with a very large attendance. The reports from all departments of the church had been previously gathered and printed in a booklet which was distributed at the meeting.

The reports show that this has been the greatest year in the whole 98 years of the churches history. In the work of the past year the things of outstanding note are (1) The fine evangelistic spirit in the church (2) The launching of the financial campaign for our new church building. (3) The increased and steady attendance at prayer meetings. (4) The Tithing Campaign in Nov. (5) The steady advance in our Sunday School work. (6) The increased attendance and substantial work in both of our B. Y. P. U. (7) The organization of our splendid women's work and indeed in all lines of work have moved quietly and steadily onward and upward.

There were 155 additions to the membership of the church. The church raised for all purposes \$16,582.10. The membership is now 890. This ends Dr. T. W. Young's 9th year as pastor of the church.

IN BUSINESS WITH GOD

I read a story a little while ago of Bishop McDowell of the Methodist church. "Not long ago, in his busy and useful life he was in one of the cities of Wisconsin. In the dining room of his hotel he met a young traveling man eagerly enthu-

siastic about his business. His enthusiasm just bubbled out of him at every pore. The bishop, as the older man, greeted the younger with a 'Good morning'. 'Good morning', said the younger man, and then seized the opportunity to speak out what was in his heart, he said, 'I am a traveling man. So am I', said the bishop. 'I am in the jewelry line. So am I', replied the bishop, 'for, he remembered the Scripture that said, "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels!" The young man went on, 'I am in business with my father.' 'So am I', said the bishop. 'My father founded our business.' 'So did mine,' said the bishop. 'My father has taken me into partnership,' said the young man. 'So has mine,' said the bishop. 'This is my first trip out,' said the salesman. 'I have made many trips,' said the bishop. 'Want to make a good report to my father when I get home,' said the young man. 'So do I', said the bishop. Ah, to be able justly and truly to make a good report to Him who hath made us in His own image and called us to be co-workers with Himself, to be able to make a report that shall bring the 'well done' from His lips at the last, that would be a home-coming worth the while!'—R. A. Ashworth in The Baptist.

DR. TRUETT COMMENDS SNOWDEN'S SUNDAY SCHOOL LESSONS

"It is a work of much merit and cannot fail to be of great serviceableness to our Sunday School teachers throughout the country. My hope, is, therefore, that the book will have the wide circulation that its merits deserve."

East Miss. Dept.

The Oldest Church

Ebenezer Church, Neshoba County, is said to be the oldest Baptist Church in east Mississippi. According to Eld. N. L. Clarke, who lived and served in these parts for many years, it was organized in 1836, only three years after the county was formed. It was first established a few miles southeast of Beech Springs 8 miles west of Union at or near what is now known as New Ireland in Newton County. However in 1836 Neshoba County consisted of both Newton and Neshoba counties so that it was organized in Neshoba county.

In 1843 the church divided on the mission question. The missionary part located at the present location and the Hardshell wing moved to what is now Union. This latter wing has long since gone into its grave. But the missionary wing is still living, but feebly.

Elder Shadrack Jones was one of the members of the presbytery that organized the church. His brother William Jones was one of the charter members. Both of these old pioneers have long since gone to their rewards, but Bro William Jones has great-grand children who are members of the old church yet.

In my group of churches work for this year I am to pastor this old church.

I was there the second Sunday. It was a very bad, rainy day and only a few met me. I found, however, that the church is in a run-down condition. There are only about 18 local members and some of these are not working at the job. It is in a densely populated section, however, and I am hopeful for the future.

Let all who read this join the pastor and the few faithful ones there in prayer for this old church, that it may be preserved to future usefulness and power in the community where it is so much needed.

Notes and Comments.

Glad to see Mathiston, where the writer served as pastor for 8 years, secure so capable pastor as Eld. N. A. Edmonds. He will also serve Fellowship, near by, so Miss Ruby Smith writes me.

Eld. F. M. Breland, will have the same work as last year; Linwood and McDonald in Neshoba County, Sulphur Springs, Pleasant Hill and Hazel in Newton County.

Eld. Lucas, the efficient pastor at Edinburg, has been called to New Harmony in Neshoba County, succeeding Pastor John W. Jones who resigned the work.

Eld. John W. Jones is pastor of four churches in Neshoba County, Bethsaida, Center Hill, Oak Grove and Union Ridge and one in the Delta part of the state.

Neshoba County Baptists are glad to welcome Eld. J. B. Kitchens into their midst. He is located two miles west of Philadelphia and will serve as pastor the following churches in the county: Pleasant Hill, Hope, New Black Jack, Pearl Valley, Spring Creek and New Hope.

The fifth Sunday Board meeting of the Neshoba County Baptist Association will meet with Bluff Springs church, three miles west of Neshoba, the last Saturday and Sunday in Jan. A good program is announced and a good, profitable time is expected.

Pastor W. Rufus Beckett, with his splendid family is on the field at Philadelphia. He is already putting new life into many phases of the work and every one seems delighted. Bright prospects are seemingly just ahead for this good church.

R. L. Breland.

THE SOUTHWESTERN EVANGELISTIC COMPANY

There are many inquiries relative to the Southwestern Evangelistic Company — what it is — what it does — what it stands for — where are its headquarters — how to become a member — what are the advantages in being a member? etc.

1. What is it? It is a company of Evangelists, singers, and personal workers going anywhere with the everlasting gospel as flaming evangelists trusting God and the people for compensation. It is a faith company. We believe "God will take care of you."

2. It operates in the field of evangelism, education and benevolence. These fields are entered and operated in harmony with the work of the Baptist Conventions.

3. What does it stand for? It stands for a whole gospel — "All the Word in all the world." It stands for the whole Baptist program — State, Home and Foreign Missions, Orphanages, Schools Sanitariums, and old Ministers' Relief, also rescuing fallen girls.

4. Its headquarters is Baton Rouge, La. Its President is Evangelist Isaiah Watson.

5. How to become a member? Write 458 Dufron St., Baton Rouge, La., for a Constitution and when you read it you will know whether you are eligible. If you are a Baptist preacher in good standing in your church, in harmony with the organized work of the Conventions — believe in salvation by grace, and will conform to the Constitution you are eligible.

6. What are the advantages in being a member? You may work all you wish to win the lost to Christ. You may have your name enrolled among a band of workers, who will turn every meeting to you that they can, or help you into the pastorate. You may have your name sent on our leaflets, through the mail, in our letters. You may have your name published with the list of the evangelists and singers throughout the South in our religious papers, and in some of the Northern religious papers. Some of our men are in the Northern Convention. You will have the pleasure of soliciting subscriptions for Baptist papers wherever you hold revivals. You will have the pleasure of collecting and remitting funds for all of the objects fostered by the Conventions. When life ends you will be called from labor to refreshment to live with Jesus, saints and angels.

Isaiah Watson, President.

AN APPRECIATION

All too rarely do we give expression to the esteem in which we hold our brethren. Such an honest avowal of appreciation would mean far more than all our fulsome compliments, and flowery tributes at the graveside. This, by way of mention, my good friend and brother, Rev. L. A. Roebuck, who lives near Ethel, Attala County. Though his ministry has been among the country churches, he has kept his studious habits, and vision of progress, and if he remains with them long, as pastor, they go forward. I have worked with him in meetings, and kept in touch with his work, generally; and have found him to be sound in faith, and willing and able to declare the whole counsel of God as well as a genial companion and faithful pastor. Just now he has one or two vacant Sundays, which should be promptly engaged by churches near enough to be reached by rail or car. Or, he would consider a group for entire time. I can unqualifiedly vouch for his ability to do well any work he may accept. Any church or individual interested, would do well to write Bro. Roebuck at Ethel, Miss., R. F. D. A. T. Cinnamond.

Attention!

Attention!

Adult Bible Classes

How Shall We DENOMINATIONALIZE our Sunday Schools?

1. By observing the Special Days outlined by the Sunday School Board. This cannot be done without the cooperation of the Adult Classes. The Adults must lead.
 2. By putting the Baptist Record in every home. This cannot be done without the Adults. The Adults pay the bills.
- Fourth Sunday in March is Home and Foreign Mission Day in the Sunday Schools. Get ready for it.

January is *Baptist Record Month* Put it in Every Home

DON'T NEGLECT — DON'T WAIT — DON'T DELAY!

NOT THE BOOK HE INTENDED

Mr. William T. Lougee confirms the story that, before Ben Hur was written, Gen. Lew. Wallace had intended writing a novel exposing the falsity of the Bible story of Jesus. Years ago, when Mr. Lougee was a Y. M. C. A. secretary in New Bedford, Mass., General Wallace told him in detail how he had been urged by Robert G. Ingersoll to help him in freeing the American people from what he called "the Christian superstition." Wallace promised to assist. But as he read the gospels, in preparing for his task, he came to the conviction that Jesus was a historical character. "But if he was a real person in history, may he not have been in the universe just what he said he was?" thought the student. The supposition became conviction and one night Gen. Wallace fell in his knees and cried to Christ for pardon. Ben Hur was the result. The word of God is quick and powerful and Wallace was not the first nor will he be the last to be convicted and converted when brought face to face with its message.

The Baptist.

A PLEASANT TRIP

By invitation it was a great pleasure to me to go to Mt. Olive, and be in the home of Brother J. E. Byrd, the great Sunday School man. And to have the acquaintance of brethren J. E. Byrd, W. L. Bass, E. C. Williams, G. W. Fossett of Mt. Olive, W. D. Rogers, J. R. Byrd, C. C. Smith of Rock Hill Church, and others of

both churches whose names I can't recall. But all are greatly interested in the Lord's work and I was certainly made to feel that in these churches are some of the salt of the earth. They are looking with great expectancy for their new pastor, Brother Johnston.

I preached three sermons as best I could and on my leave they made me happy with a most liberal contribution. May the Lord bless them in all their great work.

E. J. BROADUS.

MONTICELLO

Since leaving Lamar County a little more than a year ago, I have been teaching here and supplying churches in reach that had no resident pastor. I have just given up Jayess church and they have gone half time and called Bro. J. P. Hemby. I have accepted Antioch church in place of Jayess. This church is 11 miles southwest of Monticello and Bro. J. J. Terry has been their pastor for several years.

We have just called Bro. C. E. Bass to Monticello and he has moved and has the harness on for real work. He is the first resident pastor the church has had in several years. The outlook is much brighter for the Lord's work in this county.

Yours fraternally,
C. C. CHAPMAN.

LIBERTY HILL CHURCH

Whereas Brother H. L. Johnson during his thirty fourth year of ministry in Liberty Hill church has endeared

himself to the members of the church and people of the community, who have come in contact with him, and had occasion to observe his high character and strong forcefulness, and to know his patient persistence and alertness in the Master's work that has been inspiring to us, therefore be it resolved that we the members of Liberty church do express our hearty and sincere appreciation of his valued services his unaltered earnestness in his efforts to lead the church to larger achievements and the unwavering patience and faith which have sustained him and been a blessing to us.

UNCLE SAM'S SOLDIER IS A SOUL WINNER

It remains to First Class Private Arthur Jacobson, of Battery E, Fifth Field Artillery, Camp Travis, Texas, to demonstrate how easy it is for a man to be a good soldier of Jesus Christ at the same time that he is serving his country in that capacity. Following his conversion at the First Baptist church of San Antonio recently Private Jacobson has won 40 of his fellow soldiers to Christ and led them to identify themselves with the church.

Teaching a group of children in New York City the twenty-third Psalm, Miss Martha Troeck, now the missionary faculty member of the Baptist Missionary Training School in Chicago, tried to make these city children understand the Shepherd and his work by telling of the policeman who helped them to cross the street. The next

Sunday she asked them if they remembered the verse they had learned the week before. After some hesitation one little girl raised her hand. "What is it, dear?" asked Miss Troeck. "The Lord is my policeman—I should worry."

OSYKA

Our work here is making progress. We have the best congregations of any church in town, our crowds seem to constantly grow. We have fine Wednesday night prayer-meetings, a good Sunday School, a good B. Y. P. U. and a superb W. M. S. Every department seems to be anxious to do its best. The pastor and family were not forgotten in the Christmas season, many were nice tokens of esteem and love. We picked up several nice five and ten dollar bills by those wanting to get married. We made the canvass for our local budget in December and you could not tell the end of the year has come from the regularity with which the folks brought their offerings into the Lord's house. We have paid our 75 Million pledges up to date and will continue to do so. We closed the year with a clean balance on local expenses. We are expending at present about \$300 on a concrete walk at the church. Everything bids fair for the best year 1922 of the three years we have been here. We take renewed courage and press forward.

We want to remain on the Honor Roll, so I am sending my first list of subscriptions and will continue to send them in until Jan. 31st.

Blessings on you this year. Your's
Pastor J. G. GILMORE